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MEMORIALS

OF

DECEASED FRIENDS

THAT WERE MEMBERS OF

INDIANA YEARLY MEETING.

Lizzie Blair Book

PUBLISHED BY DIRECTION OF THE YEARLY MEETING.

CINCINNATI:
R. ROBERTS & SONS, No. 61 MAIN STREET.
1857.

MEMORIALS

OF

DECEASED FRIENDS

[illegible]

INDIANA YEARLY MEETING.

Peter Blair Book

[illegible]

CINCINNATI:
[illegible]
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MEMORIALS

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WHO WERE MEMBERS OF

INDIANA YEARLY MEETING.

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CINCINNATI:
E. MORGAN & SONS, No. 111 MAIN STREET.
1857.

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PREFACE.

THE following Testimonials are collected and published to encourage and strengthen, on their pilgrimage journey, those whose faces are turned toward the Heavenly Zion, with a desire to reach, in the end, the mansions of blessedness therein; those who love the Lord Jesus Christ sincerely, and desire to serve him faithfully.

The Friends whose names are brought to view in this collection, are, as we confidently believe, but a very small part of the number who, during the same space of time, have run their earthly race in faith, and left the world in the hope of eternal life through Christ, even in the limits of the society to which these belonged.

Memorials of some others, not herein named, have been prepared and brought forward, which are not preserved, on account of some want of skill in drawing them up, and a deficiency in the selection of matter suitable to edify a generation to which they were not personally known.

The preparation of a work containing even a sketch of the lives of *all* who have lived godly lives among us, and died in the faith and hope of the gospel, and whose memory is dear to a large number of their friends who knew them, is far from being thought of, even if it were practicable.

It is hoped the following examples may have some good influence in encouraging every reader to submit to the cross of Christ, and, by a life of faith and self-denial, to press toward the mark for the prize of the high calling of God in Jesus Christ, that they may thereby be enabled to become heirs of his kingdom.

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MEMORIALS

OF

DECEASED FRIENDS

WILLIAM WILLIAMS.

A Testimony of Whitewater Monthly Meeting, Wayne County, Indiana, concerning WILLIAM WILLIAMS, *deceased.*

We feel our minds engaged, from united motives of love and duty, to give this testimony concerning our beloved friend, WILLIAM WILLIAMS; for as "the memory of the just is blessed," so is the remembrance of this faithful minister of the gospel precious to many.

It appears from information, that he was born in the State of North Carolina, about the year 1763, whence he removed, while young, to the State of Tennessee, where he resided until the year 1814, when he removed with his family, and settled within the verge of this meeting.

From some manuscripts which he left, it appears that his tender and susceptible mind was [illegible]

with the inshining of the Heavenly Father's love, in the morning of his day; though he found it hard, for a time, to submit to the lowliness and simplicity which the truth required. He endured many severe conflicts before he surrendered his will to the government of the Prince of Peace. But through submission to the refining baptism of the Holy Spirit, he was gradually prepared to fill the dignified station of a Minister of the Gospel of Christ: he became an able advocate for the cause in which he had embarked, and by his faithful attention thereto, his labors were blessed, to the benefit of Friends and others—he having borne many living testimonies among us.

Often recommending a close attention and obedience to the manifestations of light and grace in the soul, as the only means that can insure that peace which the world can neither give nor take away; much of his time was given up in traveling abroad, to promote truth and righteousness among mankind.

He often had religious meetings among those not of our society, and in those was frequently favored to lift up his voice in the power and authority of truth, so that sometimes not only the whole assembly seemed to be clothed with solemnity, but the hearts of many were moved, and the witness of God in them reached by his living testimony.

His life and conversation were exemplary: he was diligent in the attendance of our religious meetings, and his deportment therein was solid and instructive;

in meetings for discipline, he was very serviceable; his remarks tending to excite Friends to a steady adherence to divine counsel, in transacting the weighty affairs of the Church.

His last journey in truth's service was to a part of the meetings belonging to Philadelphia Yearly Meeting. His health having been on the decline for several years, and his bodily infirmity increasing, he was, soon after his return home, in the year 1823, mostly confined to his chamber and bed for the remainder of his time, during which he manifested much quietness and serenity of mind.

He quietly departed this life the 25th of the Eighth month, 1824.

AARON BENEDICT.

A Memorial of Alum Creek Monthly Meeting, concerning AARON BENEDICT.

HE was the son of AARON and ELIZABETH BENEDICT, members of the Society of Friends, who were concerned to educate their children in the principles thereof; but this, our beloved Friend, feeling his mind touched with the love of God in Christ Jesus, was engaged under the quickening influence of that love, *in early life, to* know for himself (as he [illegible]

heard to express) an establishment in the alone true and saving faith; by which he was often drawn into secret places, and the breathings of his spirit were poured forth for the extension of holy help; and thus continuing under the baptizing influence of the spirit of truth, and abiding under the various turnings of the refining hand, he was qualified for usefulness in religious society, filling, for a number of years, the important station of an elder in the church. And having become concerned to know the truth for himself, he was prepared to give a reason of the hope that was in him.

His natural temper was sweet, affable and communicative; yet, apprehending in early life (as he has since expressed) that the society of that class of young people with whom his situation placed him in association, was prejudicial to a growth and advancement in the truth, he withdrew himself from these, and spent much of his time in retirement until about the twenty-fifth year of his age; when he joined in marriage with Esther Lancaster, daughter of Aaron and Sarah Lancaster, a virtuous young woman, unto whom he was a faithful and affectionate companion to the end of his days.

Being impressed with the important responsibility of the station which parents occupy as toward children, he was concerned assiduously to watch over their offspring, frequently taking opportunities of labor with them, to instill into their tender minds the

love of virtue and true religion; and some of these can revert to many such seasons, commencing with their earliest recollections, when, no doubt, under the qualifying influence of heavenly goodness, his counsel dropped as the "dew and as the small rain upon the tender grass." Thus was counsel tenderly administered, and restraint exercised, when occasion required.

His sense of Divine Majesty was such that his mind appeared to be often clothed with reverential awe—being grieved with the light and trivial manner in which many, even of religious profession, make mention of the sacred name.

His last illness was attended with much bodily affliction, and of but few days' continuance; through the course of which he appeared to be in a thoughtful, serious and reverential frame of mind, in which he communicated much good counsel to his family and those who came to see him; and much tenderness of heart was experienced by many who were present at those seasons.

Hopes had been entertained by his friends and medical assistants that he would recover until within a few hours before his death; but when it was perceived by him that his dissolution was near, he was drawn forth, in great fervency, to supplicate the throne of grace that the immortal part might forever be at rest.

The solemnity, calmness and resignation which appeared to accompany his mind, with the heavenly

harmony which was experienced by many who were present from this period until the close of his life, and which was again experienced at the time of his interment, were such as to leave no doubt on the minds of his friends, that he was favored with a foretaste of that joy which is prepared for the righteous.

Thus he quietly resigned his life the 27th of the Seventh month, 1825, aged fifty-six years and eight months. His remains were interred the day following, attended by a large concourse of people, which proved a solemn and instructive season to many.

ESTHER BENEDICT.

A Memorial of Alum Creek Monthly Meeting, Ohio, concerning ESTHER BENEDICT.

SHE was the daughter of AARON and SARAH LANCASTER, and although she was deprived of valuable parents in early life, yet, by taking heed to the regulating principle of life, light and truth, we believe that she was brought to see herself as she was, and preserved, through the slippery paths of youth, in a good degree of consistency of conduct; and, yielding to the renovating power of divine grace, she was qualified, in after life, to act with propriety in the different

departments of her allotment; being a kind and affectionate wife; a tender and watchful parent; a sympathizing and helping friend to the sick and afflicted; a useful member of our religious society; and an elder in the church; yet diffident and unassuming; in Christian humility, preferring others to herself.

Her mind, previously to the trying dispensation of sickness with which her neighborhood was visited, was solemnized under a sense thereof, which she expressed to a friend, saying, that "as she was sitting in a Monthly Meeting, in a comfortable enjoyment, her mind was impressed with a belief that all who were then present would not be favored to assemble in like manner again;" which was fulfilled in the removal of her beloved husband, whose remains were interred on the day of the next Monthly Meeting; an event deeply trying to her; yet her mind seemed to be much centered, and at times enabled to lean upon the arm of invincible strength; manifesting a deep concern and wading of spirit for the welfare of those on whom the hand of affliction was laid.

In a letter to a friend, she expressed that "it was an awful time, and unknown who shall be called next;" and concluded by saying, "may all, therefore, watch and be ready for the midnight cry." And a little previous to her own dissolution, she, in a very cautious and solemn manner, mentioned to a near friend a dream which had made deep impressions on her mind; in which she saw "two men solemnly pro-

ceeding toward her house, and as she queried who they were, she was told they were prophets; and as they came in and sat down, she asked the cause, and the answer was given—'Two more of thy family must be taken away.'"

In a few days after, a worthy friend, occupying the station of an elder, was removed by death; on which she expressed to the same friend her full belief that another of this class would be taken away; thus implying her dream, which was indeed shortly verified in the termination of her own life.

Her illness was short, and her bodily sufferings were great; yet her understanding was preserved clear. At one time, soon after the commencement of the disease, being alarmingly seized (insomuch that those around her were doubtful of her continuing many hours), experiencing a little relief, she said she felt "much quietness; and that she thought she never saw a time in which all things, not criminal, were made so near alike to her; that she was favored in remembrance of her own preservation to give up her children, and to feel no anxiety." After which she expressed but little; yet, at one time, turning to them, she said she believed they must give her up.

The evening before her departure, her son intimated to her his apprehension that she would not survive long. She replied: "I shall soon be with thy father, and join with him and the angels in singing praises forever and ever."

After which she called her children to her, and with quietness and calmness, gave directions concerning her property with a great deal of discretion, descending into many necessary particulars; and, in the most affecting manner, spoke of the afflicting stroke of separation to them.

After which she appeared more easy, and in the morning, the physician speaking encouragingly, some hopes were entertained of her recovery; but she retained her serenity of mind; and speaking to one of her daughters, she inquired if the necessary preparation was made for her burial, and gave suitable directions concerning it; after which she lay very still until about two o'clock in the afternoon, when she informed the physician that her stomach refused the medicine; and soon after, symptoms of death appeared, and her breath became gradually shorter, until she expired.

The calming influence of divine love was mercifully experienced on this solemn occasion; and we feel an unshaken belief that her departed spirit has gone to receive "an inheritance incorruptible, undefiled, and that fadeth not away."

Thus she quietly departed this life the 25th of the Ninth month, 1825, aged forty-nine years and five months, about two months after the decease of her husband; and, on the 26th, she was interred in Friends' burying-ground, at Alum Creek, in the State of Ohio.

SARAH HADLEY, JR.

Memorial of Springfield Monthly Meeting, Ohio, held the 14th of the Seventh month, 1829, *concerning* SARAH HADLEY, jr., *deceased.*

SHE was the wife of WILLIAM HADLEY, jr., of Clinton county, Ohio, and daughter of Jonathan and Deborah Lindley, late of Orange county, Indiana. She was taken from works to rewards after being confined a considerable time with dyspepsia. She bore her affliction with that patience and quietude which become a Christian, in which her mind was often evidently clothed with the divine presence.

About four weeks before her close, as the company were sitting around in silence, she, with a sweet and impressive voice, spoke as follows: "O dearest Lord! I suffer much bodily pain and affliction, but I never have had cause to complain; for on thee my soul is stayed, and I pray thee to preserve me, and enable me to bear what seems good unto thee to lay upon me. O dearest Lord! carry on thy great work until my journey is finished; and unto thee, O Lord, I commit both soul and body. I pray thee to be as a hedge around my dear husband and our dear little lambs, and direct them to thy heavenly kingdom." She then said: "I could cry aloud to the whole world, if they could hear me, to 'return, repent and live;'

for there is war declared against the meek and humble followers of Jesus Christ. O! how many whom I dearly love have gone astray, far and wide into the barren mountains of vain speculations! O! how my spirit mourns for them! For when the messenger shall come, mounted on the pale horse, in order to summon them away, to appear before the Judge of Heaven and Earth, they will find that these high mountains of vain speculations will have to be cast down at the feet of Jesus; and they will have to cry mightily unto him for mercy before they can be favored to enter into his joy. They will have to condemn the doctrines of Elias Hicks; for though they may think these doctrines may do to *live* by, yet they will not do to *die* by; but will have to acknowledge that the Lamb doth reign." To her husband she said: "My dear husband, I know of no time that thou couldst have done more for me than thou hast done, and the Lord will bless thee therefor. I want thee to instruct our dear children to read the Holy Scriptures, and to endeavor to implant in their tender minds the way of truth as it is in Jesus Christ our Lord."

At another time, she was drawn forth in supplication in the following manner: "O Heavenly Father! if it be consistent with thy holy will, remove this my poor suffering body to the place appointed, and my spirit to thyself in the heavens eternal." After which she spoke with much feeling and interest of

the loving kindness of the Lord, in bestowing his manifold blessings on them; but expressed: "I must give you all up, for I am going to the Father's house, where there are mansions prepared for you and me, to meet again, if you keep your places; and I wish you all to give me up cheerfully."

A few weeks before her departure, after having given some directions relative to her interment, she broke forth in the love of the Father into songs of praise and prayer; after which she took her husband by the hand, and expressed that she knew he loved their dear children, and she believed he would take good care of them; and taking the children all severally by the hand, she directed them to be good children, and serve the Lord Jesus Christ, who suffered and died on Mount Calvary to save their souls from sin; to love one another; for said she: "I am going to leave you; be good and obedient to your father."

One evening a number of Friends called to see her. She stated to them, that her mind had been still and quiet, and the presence of the Lord had overshadowed her; after which she supplicated as follows: "O gracious Father! if it be consistent with thy holy will, cut short thy work in mercy, and remove this poor suffering body, that I may pass from works to rewards, 'where the wicked cease from troubling and the weary are at rest.'"

About a week before her departure, she was taken with alarming symptoms of death. She desired some

of her particular friends sent for, which was done; she then expressed her faith in the Lord Jesus Christ in the following manner: "I know that our Lord and Saviour Jesus Christ, who suffered and died on Mount Calvary, cried to his Father and gave up the ghost. O Lord! remember me, a poor suffering one, and when thou seest that I have suffered sufficiently, I know that thou wilt be pleased to release me." And continuing, she said: "Oh, who can deny the Lord that bought them; for he is my Redeemer, the Author and Finisher of my faith, and I wish the whole world could know that he is my Mediator and my Redeemer; and I think none can deny *this*, when they come to see things as they are; and, O gracious Lord! how can so many deny thy name, since thou, by the shedding of thy blood upon the cross, hast purchased redemption for all men!"

Thus we have evidence of her departure out of time, triumphing in the faith of the Lord Jesus Christ agreeably to the doctrine of the apostle: "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, his righteousness, that he might be just, and the justifier of him which believeth in Jesus."—Rom. iii, 24, 25, 26. In which confidence and the rejoicing of hope she continued firm unto the end, and

quietly departed this life on the 28th of the Fourth month, 1829, in the thirty-third year of her age.

JOSEPH CLOUD.

The Testimony of Miami Monthly Meeting of Friends, concerning JOSEPH CLOUD.

ALTHOUGH several years have passed away since the decease of this our beloved friend, yet we feel a lively remembrance of him, and, in the love of the gospel, such unity with his ministerial labors, (the recollection of which hath an edifying tendency on some of our minds), that we believe it right to prepare something by way of testimony concerning him. "The memory of the just is blessed," and "the righteous shall be in everlasting remembrance."—Prov. x, 7. Ps. cxii, 6.

According to his own account, he was born of professing parents, Mordecai and Abigail Cloud, in Chester county, Pennsylvania, in the fore part of the Third month, 1742. His father died when Joseph was very young; his mother lived until he was near fifteen years old, and labored to bring him up in a religious way; often endeavoring to impress the fear of God on his mind, and to restrain him from wildness and folly,

toward which he was much inclined. He spoke of the exercises of his dear mother on her death bed; of her earnest prayers and intercessions to the Lord for his preservation in the right way; of her saying she should leave him to the LORD, as being, at the time of writing, fresh in his mind. He writes thus concerning his situation after her death:

"I was left without any one to restrain me from the gratification of my own will, having a propensity thereto equal to most. Yet the Lord was gracious to me, often visiting my soul with his humbling, heart-tendering goodness, whereby I was brought to confess my many transgressions, and to enter into covenant with God that I would do so no more. But not enough abiding in a state of watchfulness, my natural propensity being active, I often fell into the snare of the enemy; in which state I often mourned, when the Lord was pleased to look down and show me how far short I had fallen of my promises. Through the subtlety of the enemy moving on my own will, I was almost ready to give out, and to think that I should never know an overcoming of the temptations and besetments with which my poor soul was beset. Yet, the Lord was pleased not to withdraw from me the kind reproof of his unspeakable mercy. Although by rejecting the many offers of grace and pardon for transgression past, I continued in the state of disobedience for some years, yet mercy was still continued; and in this, the Lord who is just in all his ways, was

pleased to appear by his heart-tendering visitation to my soul by which I undoubtedly understood that this was the last time my soul should have the like offer; which was indeed very alarming to my mind, on looking toward the boundlessness of eternal misery. My soul was, therefore, humbled, and my heart strengthened to ask help of the Lord my God whom I feared and loved; taking fresh resolution to cast by every sin and every temptation that had so long beset me, and detained me in a state of disobedience; looking close to the light or grace that had so long reproved me.

"Experience now taught that I could not resist the temptations but by the power of God: I found that I must endeavor to meditate on the Lord in watching and prayer; and as I attended thereto, I was helped to pray in *faith*, and to believe that he would help and preserve; which was experienced by me. It afforded me great encouragement that I had found one that was mighty to save, in which my heart did rejoice in thankfulness to God for his great mercy to my soul. I have ever experienced that the more I was concerned to live near to the spirit of God in my heart, the weaker temptations were, and the more strength and faith I was favored with, to travel on in a state of self-denial. But even here there is need of watchfulness; for the grand enemy of my soul is an unwearied one.

"As I went on, the Lord, by his spirit, begot faith

in my heart to believe that one day he would require of me, though a contemptible instrument, to preach the gospel, and to tell others what the Lord had done for my soul. This I often concluded I could not do, for it was to me a very serious subject; yet there was no doubt in my mind that it was from the Lord. But Divine Wisdom was pleased to condescend to my weakness, and to open my understanding in matters of doctrine, when at home about my lawful calling, which tended to strengthen my faith in God, and also to humble my heart to trust in him, begetting a willingness to obey. But when the time came, I was afraid of being deceived by the transformer; in consequence of which I withheld; which brought a cloud of thick darkness over my mind, in which I labored several weeks.

"But the Lord was pleased, in a powerful manner, to remove all doubts and fears out of the way, and to restore sweet grace to my mind; for which my heart was truly thankful under a promise of obedience in future. But when the time came, cowardice came also. It was so great a cross, that I sat and reasoned during the most of that meeting, until the visitation passed over. Then, O, the sorrow and the horror that attended my mind, under a sense of disobedience, which was poured into my poor soul! In this state I chose death rather than life: but the Lord, who is abundant in mercy, saw that my disobedience was *more from fear than* willful stubbornness, and was still

gracious to me; and that judgment I did rejoice to feel when I had trangressed; experience now having taught me, that through judgment sin was taken away. I can truly say, that I was willing to do the best I could in this as well as other matters; but the work that I was called to appeared to be of so great importance, that I was afraid that by some of my conduct, the truth, or the cause of God, which was very near my life, might be evilly spoken of; but still my God called for obedience.

"One day as I sat in a meeting, my exercises returned with weight, and a few words of the goodness of the Lord to my soul rested heavily on my mind, which to deliver was a great cross to me; but my Master was merciful, and he helped me. How I came on my feet I hardly knew; but in much fear and trembling a few words fell from my lips. Now the peace that flowed in my soul is past my describing; and I felt thankfulness of heart that I had been enabled in some measure to fulfill my duty, there being so great a difference between feeling stillness and peace of soul—a love flowing in my heart to God and man, and that of feeling horror, vexation, and judgment, which I had felt before for cowardice. The work of the ministry being of so great concernment; the honor of God—the good of mankind—the peace and advancement of our own souls—seem all to be so nearly concerned, that those who do minister have need to be diligent in themselves to live near to God

by his spirit, that they may be favored with the mind of wisdom, to open to them the states of the people to whom they minister. When there is a leaning to our own wisdom or understanding in this important work, it brings death and darkness on the minds of the people, which is wounding to the cause in which we are engaged.

"Notwithstanding the peace and stillness which my soul possessed, together with a hearty resolution never to be disobedient again to so gracious a Lord and Master, when the time came that my Master called for obedience in the like concernment, the cross was very great to me; but the remembrance of my former transgressions, accompanied with a fear of again transgressing against such a gracious and merciful God, were such that in much fear I stammered out a few sentences again, which afforded sweet consolation to my mind.

"In these exercises I can truly say that I was disposed to do the will of God according to the little knowledge received; but for want of keeping enough in the true humility and watchfulness my zeal and love abated: in which state I was much lost to the presence of Him whom my soul had loved above all changeable things, so that I was brought to doubt when the Lord was pleased to afford my soul a ray of light; and a thought arose whether this was not of the enemy, to disturb my mind. But as my mind was favored, with a degree of stillness, I remembered that

it made the like impressions as in the day of my first visitation; namely, to reprove for sin; which merciful visitation I was made willing to close in with, and again to renew my covenant with God, who is a covenant-keeping God, and leaves none that dedicate the whole heart to him. But when other beloveds take too much place in the heart, his Holy Spirit withdraws from us, and leaves us in a state of darkness—which I have often felt, yet, magnified be his adorable goodness, whose rod hath been my great preserver, that I am favored with a grain of faith, by which I have a heart to praise him for the continuation of his favors to my soul."

He does not state his age at the time of those exercises, neither in what part of the country he then lived. It appears that he removed from Pennsylvania shortly after his marriage and settled within the limits of Cane Creek Monthly Meeting in North Carolina; whether he was living there at the time we know not. But continuing under the forming hand of Almighty Goodness, he grew in his gift, and became an able minister of the gospel of our Lord and Saviour Jesus Christ; eminently favored with the demonstration of the spirit and power to accompany his public testimonies.

While a member of Cane Creek Monthly Meeting, and between the years of 1794 and 1801 he was concerned to travel much; visiting, in gospel love, and with the concurrence of his friends at home, most of

the meetings of Friends then on this continent, and very often holding meetings among those of other religious denominations, frequently where Friends had never been before. In many of these, he was favored with power from on high to preach the gospel to the edification and tendering of many minds. In the year 1800, traveling in Truth's service in the State of Kentucky, and going from one place to another holding meetings, he came to Washington, in Mason county, where having a meeting, and hearing of a Friend who lived a few miles from the town (probably the only family of Friends living in that State), he went to see him; and being informed of a few families of Friends living on the Little Miami River, in the Northwestern Territory, as it was then called, now the State of Ohio, he concluded he must visit those parts. The Friend at whose house he then was, accompanied him as far as the town of Waynesville,* where our friend observes in the account he kept of his travels: "We had three solid, humbling, consoling meetings, wherein Truth arose to the tendering of many hearts. May the praise be ascribed to the Almighty Author of all our mercies!" These meetings, with some he held on his way hither, appear to

* The first meeting for worship settled within the limits of Indiana Yearly Meeting was at this place, and was called *Miami*, as also the first Preparative, Monthly, and Quarterly Meetings. The Monthly Meeting was first held in the Tenth month, 1803.

have been the first that were ever held by any Friend within the limits of Indiana Yearly Meeting; no meeting at that time being settled in any part thereof or even held by indulgence.

In 1801 he obtained the concurrence of his friends to pay a religious visit to Friends and others in England, Ireland, etc., and embarked at New York for Liverpool, where he arrived on the 26th of the Third month, 1802. After visiting some meetings in England, he took passage for Ireland, and arrived at Dublin on the 27th of the Sixth month following. In attending the meetings there he speaks of having close work in some of them "in searching out the hidden works of darkness." Thence traveling to several places, he makes the following observations:

"There has taken place, in this part of the world, a libertine spirit, or something of deistical principles, and many have left the society and turned back to the gratifications of their own minds; this being the consequence of living in formality and not being experienced in the *faith* that overcomes the world, or not enough abiding under the direction thereof, that when trials come, their foundation being on the sand, they totter, and sometimes fall."

Passing from one meeting to another, he frequently makes mention of "*the hidden works of darkness; the mystery of iniquity*," etc. We think it right to make the following extracts from the accounts he left of his travels, more particularly on account of his being there

ery shortly after the separation of many of the members from our Society, in that country, in which there appears to be a striking similarity to what has latterly befallen the Society in many parts of the United States of America.

"Being at Garryroign," he says, "my mind was led to search out the mystery of iniquity in a very singular manner; and to bring into view the deceptions of the enemy, in which the minds of mankind are deceived; also to hold out to them the way and the means by which all might be brought back and restored into the simplicity of the Truth. A seed of infidelity hath taken place in Ireland, in which, to appearance, many valiants have fallen, or been swept away in the stream of separation or self-exaltation."

At Lurgan, he makes this observation:

"The state of society is very low in these parts, many being gone into more freedom than truth allows: having attained to such a degree of perfection in themselves, that they say it is but a lifeless form from which they have separated themselves. The ministers and elders are the principal leaders in this business; by which a wonderful desolation hath taken place. 'Let him that thinketh he standeth take heed lest he fall.'—1 Cor. x, 12. I am well assured that had this been the case, there would not have been such a desolation among us, as a religious Society, in this part of the land; in which the enemy hath prevailed *so far, as, with* the sweep of his tail, to cast

down many who have been as stars in the firmament of Almighty Power.

"Being at Lisburn, and feeling a draft of mind to return to the Monthly Meeting held at Grange, which was twenty-six miles back, I attended thereto. It appeared to be a very searching time in which the works of darkness seemed to be brought into view and reproof was administered, as also encouragement to some, whose minds seemed to sink under the prevalence of wrong things. A spirit of revolting hath taken place in this part of the world, in which many are taken and led away from the love of the brotherhood.

"Staying there on First-day, it proved to be a day of as close labor as I have most ever known. The abomination of desolation, and the deceit of the devil, propagated by the children of men, under sanction of the liberty of the spirit of God, are endeavoring to abolish all order or government in the church; by which many are deceived, and led to separate from the body of Friends."

After traveling about three months in Ireland, he sailed for Scotland, and continued in the discharge of his duty, until he had visited nearly all the meetings of Friends in England, Ireland, Scotland, and Wales, and also had many meetings with those not of our Society.

In some towns he felt drawn to declare the Truth, *or preach in* their public streets and markets; which

as he attended to, he was favored with the Lord's helping hand to carry him through to his own peace, and the instruction and satisfaction of the people.

Having spent two years and some months in those countries, and feeling himself clear of the weight of exercise which had long rested on his mind, he embarked for his native land, and arrived at New York in the Ninth month, 1804. After attending a few meetings in that city, he went to Philadelphia, and visited all the meetings in that city and some in the neighborhood, then attended Baltimore Yearly Meeting, also some meetings within its limits, on his way home, where he arrived in peace of mind in the Eleventh month following.

He again felt it his duty early in the next year to visit some of the meetings in his own State (North Carolina), and also some in Virginia. Having the concurrence of his Monthly and Quarterly Meetings, he attended thereto, and returned home in the Eighth month, 1805. In the autumn of the same year, he removed and settled in the compass of this meeting, where he continued to reside the remainder of his useful life. He traveled no more in Truth's service, further than to fulfill the appointments which he was under in the church.

He was a man of good natural abilities, though very little improved by school education; yet such was the depth of his religious experience, and attainments in the school of Christ, through the qualifying influence

of the grace of God in his own heart, that he was fitted and prepared for much usefulness in the church; in which it may be said that he stood a faithful father and pillar, favored in a good decree with clearness in discerning spirits.

For several years of the latter part of his life he labored under much weakness of body, which gradually increased upon him.

On Fourth-day of the week before his decease, he attended meeting for the last time and was enabled to bear a very lively public testimony therein.

He was confined to his bed about ten days, in which he appeared to be favored with a peaceful stillness, and quietly departed this life at his own house, in Warren county, in the State of Ohio, about three miles from Waynesville, on the 24th of the Seventh month, 1816, in the seventy-fifth year of his age; and was interred in Friends' burying-ground at this place.

In addition to the preceding testimony, we think it proper to state, for the sake of general information, that at the time of the decease of this our dear friend, there were so many among us as then in membership, to whom his plain and honest dealing had given offense, that it was not thought expedient, at that time, to offer any memorial. And it is worthy of remark, that most of these have since become the followers of Elias Hicks; and have been disowned by us for openly seceding from the doctrines of the Christian religion,

as uniformly professed and believed by the Society of Friends, from its rise to the present day; denying that the effects of the fall of our first parents extended beyond themselves—the existence of a spiritual adversary separate from man—denying the divinity of our Lord and Saviour Jesus Christ—discarding the doctrine of atonement—setting at nought the propitiatory sacrifice which Christ made of himself without the gates of Jerusalem for the sins of the whole world—not owning him in his offices of Mediator, Intercessor, and Advocate with the Father: these are doctrines which have been dear and precious with all pious Christians who have lived since that awful period when our Lord said, "It is finished!" when the vail of the temple was rent in twain from the top to the bottom, and rocks were rent, and graves were opened; many of whom sealed with their blood their testimony to the truth of these, and their faith in Him who had thus condescended to be made a sin offering for them.

It is well remembered by some of us, that those offices of Christ, and the offering of himself a sacrifice on Calvary's mount, was a theme which our departed friend, in his public testimonies among us, often dwelt upon with fervor; quoting, on these points, more particularly from the Epistle to the Hebrews.

CALEB HARVEY.

Testimony of Springfield Monthly Meeting, Ohio, concerning CALEB HARVEY, *deceased.*

OUR beloved friend Caleb Harvey was born in Orange county and State of North Carolina, on the 21st of the Twelfth month, 1776, of religious parents, and who were members of the Society of Friends. His father dying when he was but a child, his education, with that of several other children, devolved upon his mother; by whose pious care he received a guarded education, and was trained to industry and useful business; having entered into marriage, he soon after removed to the State of Ohio, and settled within the part which is now Clinton county, and was among the early settlers in this part of the western country.

He was a man of an open and cheerful disposition of mind, endowed with a good understanding and engaging manners, which caused him to be extensively known and much esteemed; and having in a good degree witnessed an overcoming of the love of the world, and experienced a sanctification of spirit by the renewing and transforming operation of divine grace, he was through life enabled to render extensive and acceptible service in the church.

He was a diligent attender of meetings, weighty

and exemplary therein; as an overseer and an elder he was serviceable, discharging his duty with vigilance and zeal, and yet with tenderness; being solicitous to cherish the germs of life in the returning penitent, but sharp in reproving the refractory, and in warning the lukewarm, and in his labors was a firm supporter of our salutary discipline.

He was appointed a member of the Committee on Indian Civilization by Ohio Yearly Meeting soon after the commencement of that concern in said meeting, and upon the establishment of Indiana Yearly Meeting at Whitewater, in the year 1821, the subject of Indian civilization was introduced and a committee appointed to co-operate with Ohio and Baltimore Yearly Meetings: (their labors being directed more particularly to those of the Shawnee tribe on the reservation at Waughpaughkonnetta within the chartered limits of the State of Ohio), he was at this meeting again appointed a member of that committee; he continued to labor in the prosecution of the concern with zeal and Christian philanthropy, often visiting Friends' establishment at Waughpaughkonnetta, to advise and assist in endeavoring to ameliorate the condition of the Indians. He also corresponded with other Friends and with committees of the other Yearly Meetings by writing relative thereto, in all which he conducted himself in a manner as we believe becoming his profession, and the cause in which *the Society has* been engaged, holding the sentiment

that Indian civilization is not impracticable, if pursued with diligence and energy, especially if government should continue to those people a fostering care, and that indulgence which would enable benevolent societies engaged on their behalf to complete their views.

In the arduous labor of attending to the concerns of the general state of society, and in the duties of the Meeting for Sufferings many can bear testimony to his usefulness; being a fellow-laborer in the important concerns in which Friends have been engaged, "earnestly to contend for the faith which was once delivered unto the saints," and to stand in defense of the Gospel.

His last sickness took place the latter part of the Eleventh month, 1830, which at first was thought by his family and friends only to be a severe cold, but it proved to be a fever. About eight days before his departure, some friends called to see him, and were sitting quietly in the room. He remarked that amidst his bodily afflictions it was a comfort to his mind to feel a firm reliance on the Lord Jesus Christ as a Saviour that would never deceive him, and the nearer he approached an awful eternity the more firmly he felt an establishment in the faith and hope of the gospel; and that Jesus Christ was the only Saviour. He then adverted to several suitable passages of Scripture proving his eternal divinity—his propitiatory sacrifice upon the cross for the sins of the world, adding—

"That in that awful time of conflict, under which, without a change, his bodily constitution soon must sink, he felt him to be an all-sufficient Saviour; and that he dare not make any separation between Jesus of Nazareth and Jesus Christ the Saviour of the world."—John iv, 42. Acts iii, 6.

On the evening of the 12th day of the Twelfth month, 1830, he departed this life, laying down his head in peace, and, as we believe, entering into rest with the Lord.

ANNA LINDLEY.

A Testimony of Blue River Monthly Meeting of Friends, concerning ANNA LINDLEY, *deceased.*

SHE was born in Wayne county, North Carolina, the 7th day of the Fourth month, 1797. Her parents, Joseph and Sarah Arnold, were Friends in good esteem. As she yielded obedience to divine instruction in her youthful days, she witnessed a growth and advancement in the life of true religion; and, through its powerful operations, became a useful and exemplary member in the church.

In the year 1824, she removed with her parents, and settled within the limits of this meeting. Soon after which, the doctrines of Elias Hicks were disseminated in these parts; and on reading the first volume

of his sermons, she gave way to doubts concerning some of the essential doctrines of the Christian religion, especially in regard to the divinity of our Lord and Saviour Jesus Christ, and his propitiatory sacrifice on the cross for the sins of the world; which, as she afterward expressed, brought great darkness and deep distress over her mind. But as her prayers were offered up to the God and Father of all our sure mercies, He was pleased to show her the danger of such sentiments, and speak peace to her tried mind; for which she often expressed great thankfulness of heart. And when the separation took place in our meeting, she stood firm with Friends in the support of the doctrines of Christianity, and was very useful in dealing with those that went off in the separation.

In the Eighth month, 1826, she was married to Thomas Lindley, and entered into the cares of a family, and proved herself well qualified for such a charge; her deportment and conversation being grave and solid, yet affable and instructive, which much endeared her to her family and friends. She was a lover of the Holy Scriptures, and in the daily practice of reading a portion thereof to her family, convened for that purpose; and near her close, expressed thankfulness that she had been faithful therein. Adding, "I have often felt the cross in it, but by attending thereto, I have experienced peace of mind; and I believe it has been one great means of preservation to me."

In the year 1830, she was attacked with a linger-

ing disease, which caused much bodily affliction during the remainder of her life, which she bore with resignation and Christian fortitude. And, notwithstanding her bodily infirmity, she frequently attended our meetings, expressing she never felt better than when assembled for divine worship, in which she sometimes expressed a few words to the edification of her friends.

During her illness she often appeared in supplication, and uttered many weighty expressions, which we believe may be useful to posterity—and which are in substance as follows:

When some Friends called to see her, she expressed, "What a great consolation, that I can now look to my Saviour as one that is not only man, but the Mighty God, also, who is able to save all that come unto Him with an everlasting salvation. And blessed be his holy name, I feel Him near in my present affliction." To her parents she said: "Several of our family are gone, and we have no reason to doubt their happiness; I have only lived to a middle age, and believe I shall go next; yet I feel such sweet peace of mind, that I believe the change will be for the better, and I desire you to give me up freely, and not lament, but rather rejoice."

At another time she said, "I feel the prayers of my friends, sitting in silence around me, to the rejoicing of my heart." To her mother she said, "Thou *has been a tender* mother to me, for which I thank the

Lord." A young Friend being about to take leave of her, she said, "Farewell! I desire thee to walk in the ways of the Lord, for his yoke is easy and his burden light. I know the paths of youth are beset with many snares; there are many ways to draw the tender mind from its Saviour. 'Be thou faithful in the little, and thou shalt be made ruler over much.' Remember David's advice to his son Solomon: 'My son know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever!' My dear, I desire thou shouldst live in the fear of the Lord, which is the beginning of wisdom."

Twenty-first of the Fifth month, 1832, suffering under extreme pain, she said she should not recover, and desired to be resigned to her Master's will. Twenty-second she seemed sensible her end was near; and desired that everything relating to her interment should be plain and simple. Twenty-third in the morning, after laying still some time, she broke forth in supplication, in the following manner: "My dependence is on thee, O glorious Father! if it be consistent with thy holy will, cut short thy work in mercy, and relieve this poor suffering body, that I may pass from works to rewards, though not my will but thine be done."

In the evening, several Friends being present, she was drawn in love toward them, and favored to give

much pertinent counsel, especially to the young people, saying, "It is a great relief to my mind, that I am favored with strength to express myself to my friends." After which she requested her step-daughters to come and sit by her, saying, "My dear children, you have been good to me; and I have endeavored to bring you up in plainness, and to reading the Holy Scriptures, in which I desire you to continue. Do not be led away by the vain fashions of the world, as they cannot avail you anything in that awful day which is approaching; but choose the Lord for your portion, and the God of Jacob for the lot of your inheritance."

Twenty-seventh, early in the morning she said to her husband, "I have suffered much through the night, but I feel the love of the Saviour to me, and that all my transgressions are blotted out." And prayed that her patience might hold out to the end, saying, "Why should I complain? My sufferings are nothing to compare with my Redeemer's, when he bore the sins of the world in his body on the tree." Soon after observed to a Friend, who expected to be absent several days, that she hoped the conflict would be over before his return; but desired to be resigned to the Master's will; and if she should see him no more in this world, she wanted him to encourage the family she was about to leave, as well as the other young Friends of the neighborhood, in the best things, as he had frequent opportunities with them.

In the evening she grew worse, and several times her breath appeared quite gone, but she revived again, and imparted much weighty counsel to those present; warning them to prepare for such a trial as they then witnessed, that they might know a being delivered from sin and transgression, and prepared for a happy immortality. Then said, "Oh! where does strength come from, that I am thus favored!—from HIM who is ALL STRENGTH!"

28th. On seeing her husband much tried, she said, "My dear, don't be troubled; but submit to the Lord's will, and give me up freely." Next day she was in much bodily pain until about two o'clock, then appeared more easy, and asked the time of day; on being told, she turned to the other side of the bed, and expressed thankfulness that she had been favored with patience to the end. Then raised her hands in supplication, saying, "Lord receive my soul!" and quietly departed the 29th of the Fifth month, 1832, aged thirty-five years, one month, and twenty-two days.

The day following, her remains were interred in Friends' burying-ground, at Blue River, where a solemn was meeting was held, and several weighty testimonies borne.

NARCISSA OSBORN.

Memorial of Springfield Monthly Meeting, Indiana, concerning NARCISSA OSBORN, *deceased.*

NARCISSA OSBORN, daughter of Charles and Hannah Osborn, of Economy, Indiana, died on the morning of the 31st of Eighth month, 1835, aged twenty-one years, two months and eleven days. In her childhood, she was of a very lively disposition, more so than what is common to be met with in children. She was sent to school as the circumstances of her parents would admit; and having learned to read with considerable ease and propriety, she became fond of books, and devoted many of her leisure hours to the perusal of them. When she was about sixteen years old, she undertook and read the Bible regularly through, and part through again. This she did at intervals, when not engaged in the necessary work of the family; much of which devolved on her, she being the oldest of the children then at home. Often, when the business of the day was gone through, she would sit up reading in the Bible until it was quite late. Among the other books which she used to read, "Youthful Piety" appeared to be a particular favorite. She was as diligent in the attendance of religious meetings as her circumstances and those of the family would admit; and, notwithstanding her

natural lively disposition, she did not manifest the same desire to depart from plainness in dress as some of her equals were accustomed to do.

She was taken unwell, when from home at West Grove Monthly Meeting, on the second Seventh-day in the Eleventh month, 1834. She came home, and, though still unwell, kept up mostly for about two weeks; at which time she grew worse, and was confined to her bed and room about six weeks; then getting better, so she could be up most of her time, and both ride and walk out a little, she attended meetings a few times. Hopes of her recovery were now entertained both by the family and physician, who attended on her. She continued in this state, during the spring and forepart of summer, until about the 1st of Seventh month, 1835, when she was again taken worse, and appeared to decline faster than she had done before.

Her complaint, which was thought to be an affection of the liver, not appearing to yield to medical treatment, another physician was called to see her. He appeared to entertain some hope of her recovery, and did what he could for her; but she still grew worse; though at times, in the progress of the disease, she would appear to be a little better. Her stomach appearing to resist all kinds of nourishment, her little remaining strength diminished, and spells of difficulty of breathing came on, and considering her weak state, her father regarded the

frequent occurrence of these spells as a symptom of her approaching dissolution; and feeling much concern on her account, and being very desirous for her future happiness, asked her what her prospects were relative to getting well. She replied, in substance, that when she felt some better, she thought she should recover, and appeared to manifest a backwardness to converse on the subject, and no more was said at that time.

She had manifested, through the greater part of her illness, that she desired to get well, and that for the most part, she cherished the hope that she should be favored to recover. But still growing weaker, and her sufferings greater, it appeared that after having passing through a night of great suffering, she had lost all, or nearly all hope that she should ever again be restored to health.

On the morning of the next day, which was sixth day, the 28th of Eighth month, as her father was sitting by her, and she being favored with a little ease, he spoke to her concerning the prospect of her approaching dissolution. She then stated that she would be glad how soon if she were only prepared, which she desired above all things in this world, and was very much affected. Her father, on hearing these expressions from her, accompanied with so much tenderness, endeavored to comfort her, by telling her "the Lord is merciful," and advising her to strive to have her mind stayed on Him, and to put

her trust in Him, and look forward to a glorious and happy futurity, etc. She appeared to pass through this day with less apparent suffering than was given her to endure through the preceding night. At times, she was able to converse intelligibly, with a clear and pretty strong voice, and appeared quite sensible of her approaching death. At one time, she said: "I have been too anxious to get well, and have not thought enough about dying." Her father, speaking to her, told her that she had been a good girl, and that she had been good to him. She replied: "I have not been half good enough; and if I were to recover, I would be much better to you all."

Seventh-day, 29th.—Having spells of comparative ease, at one time, she vocally supplicated with a clear and very affecting voice. In the forepart of which she very fully confessed that she was unworthy the least of the Lord's mercies; then, after a short pause, she continued: "But there is a hope." Then, in very appropriate language, adverted to him who died on Calvary for sinners — besought him to intercede for her, and take her into his glorious kingdom, where "the wicked cease from troubling and the weary are at rest;" then, after a short pause, she repeated the following lines, viz:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

At another time, the family being about her, she said: "It is hard to part with you all." After a short pause, she added: "Oh! I hope to meet you all in heaven."

After this, she professed to have a hope that all would be well with her; but not that assurance which some had professed, and which she most ardently craved. Sometime in the course of this evening, she expressed a desire to live another night, evidently because she wanted further evidence in her own mind of her acceptance before her close. To some young women who came to see her, she spoke in a very affecting manner of their fashions in dress, telling them that when they should come to be in her situation, they would not care for fashions, nor anything else this world can afford, but for their souls. At another time, she spoke about some at Richmond, with whom she was acquainted, with much feeling and affection. Her father then asked her if he should give her love to her friends and acquaintances. She replied: "Oh, yes, and to everybody."

In the evening, one of the doctors who was tending on her came in, to whom she said, alluding to him and the other: "You have done all you could for me, and likely I shall not live to see another morning's light." He said: "Perhaps not; I hope you are resigned." She answered: "I want to be."

To her father she said: "Oh! if I could have rest." He replied that he thought her rest would

soon come. She said: "Dost thou think so, father. Oh! that would be the best of rest." After a severe spell of pain, she said: "Oh! how hard for human nature; but I suppose there is nothing put upon us but what we are able to bear." She was reminded of the sufferings of our Saviour for her, and that those sufferings, which are but momentary and of short duration, work for us a far more exceeding and eternal weight of glory, etc. Getting some easier, she said: "Dost thou think, my dear father, that I can be saved—I don't want to be *deceived in myself.*" Then clasping his hands in hers, and looking him steadfastly in the face, said: "Let us pray." He knelt down by her bedside and vocally supplicated to this purport—that she might be enabled patiently to endure her affliction and wait the Lord's time; that it was through his mercy she could obtain rest; that the Lord would encamp around her with the guardian angel of his holy presence; that, if it pleased Him, He would grant her an easy passage, and be with her through the valley and shadow of death; that He would grant her the evidence of her acceptance with Him, and receive her departing soul into his everlasting kingdom. She said: "Lord, receive my spirit." She then remained quiet, with her eyes closed for awhile, when all around her thought she was departing. However, after a time of silence, she opened her eyes and said: "I feel quite easy;" and asked her father if he did not think that a favorable sign.

He replied, he thought it was, and that it was through mercy she obtained it.

It appeared that the Lord, in his unmerited mercy, was pleased to grant unto her that assurance of that acceptance with Him which she so ardently craved, and for which she wished to live another night; and for a time she was favored with some comparative ease and rest. But toward the latter part of the night, her sufferings again became great.

First-day, 30th.—This morning she revived a little, and, though very weak, could speak quite intelligibly, and appeared to be in a sweet frame of mind. One of her uncles came to see her, and asked her how she was. She said: "I am going to die," and added, "but I have a hope that I shall be happy." At which he was much affected, and said to this amount: "Thy friends have the same hope concerning thee." She said: "We must all die." About twelve o'clock she addressed him in nearly these words: "Uncle ——, I love thee, and know thou hast many good thoughts about thy heart. O! do become religious and go to meetings. Tell Aunt —— and all the children that I love them, and desire their welfare." She then inquired for one of her little brothers, who came in; she said to him: "Why don't thee come in and see me oftener? O! I want thee to be a good boy, and mind what is said to thee, and go to meeting whenever father tells thee to." She then inquired for her two youngest sisters, who were brought. To the-

younger she said: "Here is my little sister come to see me, and I am going to die and leave her." She then kissed her. Then speaking to the other, told her "to be a good child and mind her mother, and not cry so about her." She then informed that the children might leave the room, as noise disturbed her. She then requested her mother and the rest of them not to take it so hard, saying, "she should shortly be out of this world of trouble." Her father, seeing her sufferings, and feeling a near sympathy for his dying child, was moved once more to kneel at her bedside, and vocally to supplicate on her behalf, that if it was the Lord's will her end might shortly come, that the work might be shortened in righteousness; that his afflicted child might be loosed from her pains; that she might be enabled to safely pass the swelling floods of Jordan, and be landed on his Canaan, where she might join with angels and archangels in songs of never-ending glory, praising redeeming love. Then, after a short pause, she sang in a clear and reaching voice:

"Angels shall bear my soul away,
To realms of bliss in endless day."

Then, after a pause, she added:

"Then I shall be forever blest,
Partaker of his righteousness."

After many prayerful expressions, she called the attention of the people and said: "I want you all to

remember what I say, and think of these things while in health. O! then 'tis easy to what it is at such a time as this. O! don't put it off as I have done—remember the words of a poor dying sister."

After a short pause, said: "Lord, receive me into thy glory." Then shortly after sang:

"When ten thousand years are gone,
O! I shall happy be;
When thousand times ten thousand years
Have passed away,
I'll still be there to see his face
In endless day."

Shortly after said:

"O! there's mercy, there is mercy
In thy gates, and peace within thy walls.

Now it appeared that her work was done, and that the Lord, in his infinite mercy, was pleased to give her that assurance of everlasting happiness which she so earnestly sought. Though at times through the night her sufferings were great, she still retained the power of speech. Toward the break of day, her father asked her if she still felt that the Lord was good to her. She replied: "I know he is good to me." She continued to evince that death was no more a terror to her, until between the hours of six and seven in the morning, when she quietly breathed her last. A solemn stillness pervaded the minds of all present; a sorrow which indeed was not without hope, for it was accompanied with the consoling evidence,

that, through the unmerited mercy of our Lord and Saviour Jesus Christ, her immortal spirit was received into that glorious "kingdom prepared for the righteous from the foundation of the world," "where the wicked cease from troubling, and the weary are at rest."

MARY ANTHONY.

A Testimony of Cincinnati Monthly Meeting of Friends, held 19th of Seventh month, 1838, concerning our esteemed Friend, MARY ANTHONY, *a Member and Elder of said Meeting, who died Sixth month 16th, 1838, aged eighty-eight years and seven months.*

SHE was the daughter of Samuel and Hannah Jordan, and was born in Nansemond county, Virginia, in the year 1749. Her father was an approved minister in the Society of Friends. Her mother died when she was very young, and her father not many years after; but their piety and exemplary lives were often referred to by her with feelings of gratitude, as a means of turning her attention to serious subjects, and establishing her principles on that sure foundation from which they were never changed. When about

the age of *seventeen*, she renounced the gay and fascinating things of this world, appeared in the plain garb of a Friend, and confessed her Lord and Master before men; and such was her devotion and exemplary conduct, that when about *twenty-two*, she was appointed to the station of an elder, the important duties of which her sound judgment and religious discernment enabled her to discharge with much usefulness to society during the remainder of her life.

At the age of *twenty-five*, she was married to Christopher Anthony, an approved minister of the gospel, with whom she lived in much harmony and love for more than *forty* years, and was truly an helpmate to him, not only in temporal things, but in promoting his labors in the vineyard of her beloved Master.

In the various relations which she bore to others, whether as a parent, a neighbor, or a member of religious society, she was governed by the "law of kindness," and few have passed through life more universally beloved. Her mind was greatly expanded, and deeply imbued with Christian feeling—love to God and love to man. In her the needy ever found a sure and ready friend; her house was for many years an agreeable resting-place for those journeying in defense of the gospel; in whose company and conversation she experienced great delight.

Although she had the charge of a numerous family (her husband being frequently absent laboring in sup-

port of the gospel), it may be said, that, like Mary the sister of Martha, she was not cumbered about many things, but had "chosen that good part which should not be taken from her." She so fully appreciated the command, "Thou shalt worship the Lord thy God, and Him only shalt thou serve," that every other consideration was made to yield to this important duty; hence it is not recollected that her seat was ever vacant when meeting time arrived, on account of temporal concerns, or from the inclemency of the weather. She was careful to take her seat in due season, and it is believed, ever felt a deep concern to "*worship God in spirit and in truth;*" and when meeting closed, she observed a gravity becoming the occasion. She was a great lover of *silent worship,* and well knew the importance of waiting upon God in the silence of all flesh for the renewal of her strength. It was her daily practice to spend a portion of time in retirement and meditation, being careful not to suffer anything to divert her from an observance thereof; saying, with David, "I will not offer burnt-offerings to the Lord of that which costs me nothing."

When services were assigned her in the church, she yielded a ready compliance, without making objections, and performed them with alacrity and zeal. And she held that all who were appointed to such services, should be sound in the faith.

She was a firm believer in the doctrines of the Christian religion, as held by ancient Friends; and

on one occasion bore this emphatic testimony to their excellency—"though they are self-denying doctrines, and many there be that fall on the right hand and on the left, yet I can set my seal to them, that they are no cunningly devised fables, but the everlasting truth. I have endeavored, to the best of my ability, to live up to them, and am now willing to die by them."

She also bore a decided testimony to the unchangeableness of the doctrines of the Christian religion; she said there were no new doctrines, there could be none; the everlasting gospel, which the angel, flying in the midst of heaven, was commissioned to preach to them that dwell upon the earth, and to every nation, kindred, tongue, and people, saying with a loud voice, "Fear God, and give glory to him that made heaven, and earth, and the fountains of waters," is the same gospel that is to be preached now, and to the end of the world.

She often bore testimony to the excellency of the Holy Scriptures; she preferred them to all other books, and spent much time in their perusal; and her esteem for them appeared to increase with advancing years. When near her close she became too weak to read them herself, many chapters were daily read to her.

She had an unshaken confidence in the goodness, the mercy, and the superintending providence of Almighty God; she believed that every act of dedica-

tion, every service done in the church, however small, would be duly recompensed; that "whosoever gave to one of the *little ones*, a cup of cold water only, in the name of a disciple, should in no wise lose his reward."

Slavery was considered by her, as an evil of great magnitude, and she bore a faithful testimony against it. When near her close, she said, she could look back with consolation and rejoice, that although she had spent a large portion of her life in the midst of slavery, she had never participated in the sin of oppression, but that she had acted up to the rule of "doing unto others as we would they should do unto us."

In the eighty-fifth year of her age, she attended the Yearly Meeting for the last time, and at the conclusion, expressed much thankfulness that she had been permitted to meet with her friends in that capacity, and to feel so much love and unity, it being her firm conviction, that it was a final separation from many of them. She gratefully acknowledged their kindness to her, and, as her manner often was, ascribed this favor to the goodness and mercy of her Heavenly Father, and further said, "though the heavens and the earth shall pass away, yet the promises of the Almighty remain sure;" "them that honor me, I will honor, and they that despise me shall be lightly esteemed."

As years increased, her mind was centered more and

more on heaven and heavenly things; the redemption of the soul was a subject that appeared to occupy much of her time and attention, and she often made it the occasion for solemn and instructive conversation; every other consideration seemed to be unworthy of attention, in comparison to securing an interest in heaven, where nothing that is impure or unholy can enter. Death was viewed by her as an event exceedingly awful; she said it was a great thing, a nice point to be prepared to die, and she feared many rested in a false hope, and that some who are making high professions will, at the "great day," receive the awful sentence, "I never knew you: depart from me ye that work iniquity!"

When, through age and infirmity, she became confined, and was prevented from attending our religious meetings, she still retained a deep concern for the welfare of society, and her views remained clear, deep, and comprehensive on religious subjects. Among other things that engaged her attention, she felt and expressed a deep concern, that there might be a sound and living ministry, and that those, whose duty it is, should exercise timely care therein.

Many were the expressions dropped during her last illness, evincing the same lively faith that had been her support through life; and it is believed it will be profitable to preserve a few of them.

To a friend, who expressed much sympathy with her, in the great privation of not being able to

attend meeting, she said: "My dear Master knows I am not able to go, therefore he will excuse me, and I have experienced the Divine presence to be very near me in my chamber." She often said, she felt the Everlasting arm to be underneath, supporting and sustaining her.

When she heard, that some who had occupied prominent stations had left our Society, and the spirituality of our religion, and had adopted shadows for the substance, she expressed her disapprobation, and the sorrow which she felt on account of their apostacy, and exclaimed, in the language of the apostle, "Why turn ye again to the weak and beggarly elements, whereunto some desire to be in bondage." *Truth is the same: unchangeable—though all men forsake it.*

In viewing the approach of death, and speaking of the worthlessness of the riches and honors of this world, she said: "What would I have to support me now, did I not know my foundation to be the Rock of Ages."

Not long before her close, she was closely tried; she was permitted to feel great poverty of spirit, and a fear that there yet remained something for her to do; but after being engaged for some time in prayer, she had a remarkable assurance of her acceptance; she said it seemed as though an audible voice had spoken in her ear, "be not dismayed, inasmuch as thou hast been faithful and retained thy first love, when thou passest over this rough Jordan, I will be

with thee, and its waves shall not overflow thee; but the change for thee shall be most glorious!" And such was the effect of this assurance, that she retained her confidence to the last.

In the course of her long confinement, her sufferings were very great, but she bore them with much patience. It is not recollected that a murmur ever escaped her lips; but she frequently adverted to the sufferings of her dear Redeemer, and said that hers were not to be compared to those which He endured for her; and she several times said, "death has no sting, and the grave will have no victory." She had a desire that, when the last hour approached, her mind might be preserved in clearness; and there was abundant evidence that her prayer was granted.

In reviewing the life of this heavenly-minded woman, the mind rests with satisfaction on the theme. If we look through a long succession of years—if we look back on the morning of her days; the meridian of her life, or on her setting sun; through all, we find her pursuing the pious, even tenor of her way; through all, we find her the consistent friend, the firm and zealous Christian; the humble, dedicated follower of a crucified Redeemer; and at the final close, like the wise virgins, her vessel filled with oil, her lamp trimmed and burning bright; "Her bow abode in strength, and the arms of her hands were made strong by the hands of the mighty God of Jacob." "The

eternal God was her refuge, and underneath were the everlasting arms."

ENOCH PEARSON.

Compiled from a Testimony of Mill Creek Monthly Meeting, Ohio.

He was the son of Thomas and Ann Pearson, and was born in Pennsylvania, on the 27th day of the Ninth month, 1761. His parents removed while he was young to South Carolina, and settled within the limits of Bush River Monthly Meeting, where he was brought up. At this place also, he entered into marriage with Ann Evans, a member of the same meeting. It appears by his manuscripts, that they were in the practice of attending the religious meetings of Friends pretty regularly, but that his mind was too much occupied with the concerns of this world, although he maintained a fair character among his acquaintances, and was frequently called upon for little services to the church. In process of time, he appears to have been aroused to some serious thoughtfulness in regard to his spiritual condition, by a severe illness which came upon his wife, reducing her very low. He was made to feel, in degree, the weight of his sins, and to see the necessity of a reformation, which he resolved

to make. His resolutions, however, were of no great avail; for the cares of this life were again suffered to get the ascendancy. Afterward, about the thirtieth year of his age, he was again, through mercy, visited by the convicting power of the Holy Spirit in a remarkable manner, showing him the error of his past life, and the necessity of regeneration. He was enabled to see himself as a child of wrath, and to perceive his undone condition in case he should be taken to eternity without repentance and forgiveness. To God he must look for both, through Jesus Christ, as there is no other way to salvation. Such was the tendering power of the Holy Spirit mercifully visiting him, that he burst into a flow of tears and wept freely. He dwelt under great exercise and much sadness for several days, and was enabled to see his sins, and made willing to forsake them in hearty repentance. He states that when in company with others who were cheerful, he was borne down as under the weight of a mountain. Much distress was permitted to be his portion before he came to the enjoyment of true peace. But he was not forsaken of divine love and mercy. He continued the attendance of religious meetings, and read the Holy Scriptures and other religious books frequently, much to his instruction and satisfaction. He was at length enabled to come to a deeper experience of divine love and goodness than he had ever done before; and was then more cheerful, and enjoyed meetings for worship.

He experienced various exercises and trials for a considerable time; and at length he felt impelled to call upon others, in the name of the Lord, to cleanse their hands and purify their hearts from the defilements of sin. It was about a year after he first spoke as a minister, before he again opened his mouth in that way. His communications for awhile were short, but are noted as satisfactory. By abiding lowly under the baptisms, and teaching of the good Shepherd and Bishop of souls, he grew in grace and in his gift; and his calling and public testimonies were acknowledged to be in the life and power of the gospel.

He performed a religious visit, with the approbation and to the satisfaction of his Friends, in Georgia and Tennessee; and about the forty-fifth year of his age, he removed with his family to Ohio, and settled in Miami county, which was then a newly settled country. At that time, no meeting of Friends was held nearer than West Branch, which he attended until others were established. Friends having increased in those parts, Mill Creek Monthly Meeting was set up, of which he was a member.

With the concurrence of his Friends at home, he traveled considerably abroad in the work of the ministry. He visited many of the meetings of Friends in Virginia, Pennsylvania, North and South Carolina, Ohio and Indiana; and some of them several times.

He was a man of good natural abilities, though

very little improved by school education; yet such was his experience in the school of Christ, that he was an instrument of much usefulness in the Church; and as the evening of his day approached, it was believed that he grew deeper in the root of immortal life, and more weighty in his religious communications. He labored much to arouse the lukewarm and indifferent from their apathy, and to urge all to the faithful attendance of religious meetings — declaring that those who were negligent in that duty could not prosper or advance in the truth.

When the close of life drew nigh, and sickness came on, he bore his afflictions with Christian fortitude; advising Friends to faithfulness, and expressing a desire for their prosperity. In his last illness, he expressed a desire to be released from his sufferings; and was heard to exclaim: "O death! where is thy sting? O grave! where is thy victory?"

He peacefully departed this life on the 7th of the Twelfth month, 1839, in the seventy-ninth year of his age, and was buried at Concord on the next day, lamented at death as he had been respected and loved in life.

JOSEPH B. HUNT.

A Memorial of Spiceland Monthly Meeting of Friends, Henry County, Indiana, concerning our deceased Friend, JOSEPH B. HUNT, *who died on the 24th of the Ninth month, aged thirty-two years.*

THIS, our dear friend, was born on the 3d day of Third month, 1807. His parents, John and Ann Hunt, were members of our religious society, residents of Lower Evesham, Burlington county, New Jersey.

He was a dutiful and affectionate child, and oft-times showed an unusual tenderness and compassion for the brute creation. His father dying when he was but about seventeen years of age, and he being the oldest of the children, much care devolved on him for a season, during which his stability of conduct exceeded most of his age. In the year 1824, he was placed apprentice in Bordentown, where he was much exposed, and met with many difficulties; but the invisible arm of divine love and mercy was near for his preservation, whereby he was strengthened to resist many of the temptations incident to youth. During his apprenticeship, he manifested great interest in the temporal concerns of his master, though often placed in a deeply trying situation, his master having seceded from Friends, as also the Men's Preparative Meeting, during the time of his apprentice-

ship, so that he seemed indeed alone—experiencing, at times, a difficulty in attending religious meetings, which privilege he much desired, and availed himself of whenever opportunity was afforded.* His business confining him in the midst of an abandoned and profligate company, who were employed as assistants in the profession, he sometimes expressed to his friends that his trials seemed almost insupportable, observing that they not only made a jest of him as an individual, but spoke of the fundamental doctrines of Christianity in so contemptuous a manner, that, to use his own expressions, "he sometimes feared that the immediate wrath of Divine Justice would be displayed upon them." Notwithstanding these things, he preserved a good name wherever he was known; even some of those who had taken part in ridiculing him and his religious principles, expressed regret on account of his leaving the village, acknowledging that his firm adherence to the principles he professed had been instructive to them. At the close of his apprenticeship, he informed his widowed mother that he believed it would be for the good of the younger branches of the family in particular to migrate to the west. Arrangements were, therefore, accordingly made, and in the fall of 1828, they left New Jersey, having obtained certificates from Chesterfield Monthly

* He was the "young man" mentioned by Thomas Shillitoe in his Journal. See "Friends' Library," vol. iii, pp. 410 and 411.

Meeting, which were forwarded to Westfield Monthly Meeting, Ohio, within the limits of which they settled. It being about the time of the separation in those parts, it was his lot again to contend with difficulties on that account; but by keeping a single eye to that which had been his support in times past, he was enabled to bear all with cheerfulness, often giving a word of encouragement to the family, and manifesting a concern for their spiritual welfare in providing a suitable way for them to get to religious meetings. A love of retirement and reading the Holy Scriptures were strongly inculcated by his example, frequently desiring them to recur to the example of their deceased parent in that respect. In the year 1833, he married, and soon after settled in the limits of this meeting.

The subject of this memorial was here remarkable, in his social relations, for uprightness, candor and benevolence, and for the clearness and energy of his mind. As a member of our religious society, he was orderly in his general deportment, and particularly guarded in his conversation; was punctual in the attendance of meetings, and manifested a becoming zeal for the support of our Christian discipline. He evinced a particular concern that the reputation of society might be preserved unspotted, and that our religious principles and testimonies might be maintained in their original purity, and impressed on the *minds of the* rising generation. In treating with

offenders, he appeared peculiarly gifted; his labors being close, and in that love which seeketh to restore. In the winter and spring of 1839, he was engaged with some other friends in the arduous task of visiting the families of this meeting; in which service he was much devoted, being frequently led to speak to those with whom he was connected in the service of the importance of their engagement, and of the necessity of their avoiding all conversation calculated to draw their minds away from that source of divine good to which alone they should look, that they might be favored to feel His living and divine presence to go with them; and in His pure, gentle and heavenly love and wisdom, be favored to labor availingly among the members of His church; in all of which he was an excellent example, often speaking in families to the tendering of those who heard him. He frequently expressed much concern that the first day of the week might be properly employed, being himself a consistent example, in religious reading and retirement. His interest in the literary and religious improvement of the people of color was evident; frequently reminding his fellow-members of those duties connected with our testimony against slavery, and by his own *active* labors among those objects of compassion within his reach. Shortly previous to his last illness, he was rather unusually exercised, particularly in his own family, where, among other religious engagements, he *was frequently led* into vocal supplication.

On the 27th of Eighth month, 1839, he was taken ill of congestive fever, which soon appeared serious, and at one time he said to his wife, that he did not know how it might terminate; but be that as it would, death was no terror to him; but he hoped if there was anything in his way, it would be made manifest. On being informed that his mother had taken the fever, he said: "Well, I cannot think that Providence intends this for a judgment, but that it is in mercy, that He may bring us to live nearer to him, or to take some of us to himself."

He manifested much concern during his sickness for the Christian instruction and education of his children, observing at one time that he felt concerned to express something of it in his Will, that those into whose hands it might fall, might know that he died in full faith in the doctrines and discipline of the Society of Friends, as well as to secure, as much as possible, the object of his desire for his children. That document was, therefore, produced, and the following items inserted, viz: "The guarded religious education of my children being a subject of more concern and anxiety with me than the estate I may leave them, I feel an earnest solicitude that their education may be such as to keep them, as much as possible, out of the way of evil example; that they may receive their education under the guardian care of the Society of Friends; and that they be early made acquainted with the *doctrines of the* Christian religion as contained in the

Holy Scriptures, and professed and believed in by said society; and in order more effectually to secure this important and desirable object, I hereby nominate and appoint my beloved friend, —— ——, as the guardian of their persons jointly with their mother; and if it should ever be necessary to place either or all of them as apprentices, I wish them to be careful to place them among *Friends*, preferring those whose care and example will be most likely to conduce to their preservation."

A few days before his departure, feeling his mind again drawn toward those objects of his tender regard, he called upon a friend who was present to write from his lips some advice which he felt concerned to leave them; informing that he wished first copied a few lines left to him and his brothers and sisters by their deceased parent. He then proceeded to deliver, in sentences, the following, viz:

"*Dear Children*:—As it appears likely that I shall not have the opportunity of personally watching over you, and feeling a deep interest for your eternal welfare, I am induced to recommend the following advice to your serious attention. First, I adopt and recommend the foregoing instructions left by your grandfather to his children. Next, I may observe, that it is a great satisfaction that I am likely to leave you where you will receive the benefits of a guarded *religious education*, under the superintendence of the

Society of Friends, which may, if you are faithful, prove a great blessing to you. But O! remember that you are by nature fallen, and that you cannot be restored therefrom, except by yielding obedience to that gift of divine grace which has been purchased for you through the mediation of Christ. Look upon this inward gift as your best friend; for although it will lead you in the way of the cross, yet being faithfully attended to, it will restore you into oneness and sweet communion with the Author of your existence, than which no greater happiness can be realized in this life; especially as this state, if continued in, hath the promise of that which is to come. And in order that you slight not the gift alluded to, be careful frequently to devote some time to wait upon it in silence; this will not disqualify you for the cheerful discharge of your social and domestic duties. Be obedient to the wishes of your dear tribulated mother, and of such Friends as are concerned to join with her in watching over you for good; studiously avoid the company of those who make a jest of religion. I desire you frequently, with dependent minds, to peruse the Holy Scriptures. Conform to the salutary requisitions of our discipline in regard to plainness of dress and address. I may inform you, that I believe I should have escaped much trouble and anxiety had I more unreservedly yielded my will to the divine will, as I have recommended you to do, which makes *me earnestly* press upon you, that you acknowledge

Him in all your ways, so shall He direct your paths. In conclusion, above all, be careful not to grieve the Holy Spirit.

"So, in dear love, farewell."

He also requested the reflections on the alotment of Providence in the varied condition of mankind, by John Thorp, added as a part of his farewell address to his children.

During the progress of his illness, he evinced great patience under suffering, which was no less remarkable than his sympathy with the sufferings of others. At one time he contrasted his situation, and the kind and watchful attention paid him with that of the sick slave, who he doubted not, was often left to struggle out his miserable existence with very little done to relieve his sufferings. Indeed his expressions of gratitude for the attention that was paid him, were frequent and affecting.

To a number of Friends, he spoke at one time of the unlawful desire of lawful things, even where riches were not aimed at; yet an undue anxiety would often prevail to be accommodated with such things as in our own wills we might wish, not enough restricting our desires to the real necessaries of life—food to eat and raiment to put on. Another time he expressed his concern, and very feelingly impressed it on those who heard him, that Friends should be more careful to *demean themselves* soberly when in public companies,

believing that increased watchfulness and care in that respect were essentially necessary to our growth and prosperity as a people, and to our individual advancement in the truth. He earnestly desired Friends' attention to those who, in this newly settled country, were unable to read, expressing his belief that a blessing might attend our looking after such, and devising means whereby portions of the Holy Scriptures might be read to them.

At one time, after a friend who had called to see him had taken his leave, he called him back, and in an affectionate and impressive manner, urged upon him the practice of the daily perusal of the Holy Scriptures in his family. He added, "I am aware of the difficulties that lie in the way of a faithful performance of this duty, from the nature of thy business. I know that those who serve the public are liable to continual encroachments on their leisure; but I believe if thou wilt give up to make the trial in simple faith, thou wilt find that a way will be opened for thee beyond thy expectation. Thy business is a *necessary* and *useful one;* and of course, nothing in the nature of it incompatible with the faithful performance of religious duty. Thou hast been regular in the attendance of religious meetings, and thy example in this respect may have a greater influence on others than thou art aware of."

To a young woman who inquired of him how he *was, he* replied, "I am no better. I do not think I

shall get well. I am willing to go. I can see nothing in my way. I think I shall be accepted, although it is not by my own works or anything I have ever done, but by and through a merciful Saviour." He then expressed his concern for her, that she might improve and be prepared for death, etc.

To some relations who had visited him and were about to take their leave, he exclaimed: "Oh, let us remember, that we are cared for by the same superintending Providence, when afflicted as when blessed with health and prosperity. Be faithful stewards—do your day's work in the day-time—be not conformed to this world, etc.—desire above all things to bring glory to God: if this is your chiefest concern, such times of bodily affliction as I now experience, will be but as an evening preceding a bright day;" with some other instructive remarks, desiring, "if consistent with the divine will, to be freed from the shackles of mortality." With regard to his children, he said: "I am not troubled. My Saviour will be their Saviour, if they are his. O, that they may be his, not only by creation, but by adoption, also."

At another time: "I feel willing to die though no merit of mine, I have nothing to trust in, nothing to build my hopes of salvation upon but the mercies of a gracious and bountiful Creator, and the merits of a glorious Redeemer, who laid down his life for us, and has ascended up on high and sitteth at the right hand

of the divine Majesty, making intercession for poor fallen man."

At another time he said to his wife, that it had been a great trial to him to look toward leaving her and the children, but, continued he, "I have prayed for you, and I believe there will be a way made for you, far more easy than thou thinkest for; but O don't be too anxious about how thou wilt get along, or spend too much time in providing or laying up for thy children. I know it is right to be industrious and provide for our families, yet I do not think it takes near as much as some think it does. Be careful, as much as circumstances will admit, to read daily the Scriptures in retirement, for it has been a great satisfaction to me that we have spent a part of our time in this way. It is also a satisfaction that I gave up to attend to some society concerns, particularly in treating with offenders and visiting families." His wife asking him if he saw anything in his way, he said: "O no; but O remember, ever remember, that it is nothing that I have ever done." On one of his sisters coming into the room, and he observing her to be affected, he said, "Don't, dear sister, mourn, but rather rejoice, there is no cause for mourning."

At a time near his close, a friend inquired how he felt; he replied, "I am very weak;" then forcibly pressing the hand of his friend, he added:

"'Tis immortality—'tis that alone,
Amid life's pains, abasements, emptiness,
The soul can comfort, elevate, and fill."

In reply to a similar question at another time, he answered, "I am seeking for holy help, to enable me to bear whatever Infinite wisdom may see meet to lay upon me."

About noon of the day of his departure, he asked those present why they did not dress his blisters. His wife told him they did not think he would stay much longer. He then, with a pleasant look and much composure, nodded his assent; took leave of her, desiring her, when she saw him going not to give way to immoderate grief, as he wished to depart quietly away.

Some time after, when in great suffering, he said: "O Lord be pleased to release me if consistent with thy divine will, but not my will but thine be done;" and shortly after breathed his last.

PATIENCE SLEEPER.

Compiled from a Memorial of Sugar River Monthly Meeting, Indiana.

Her parents were Jacob and Casandria Borrough, and she was born in Philadelphia, Second month,

17th, 1767. They removed, with their family, about the year 1784, to the State of New York, and settled at a considerable distance from any meeting of Friends. She was united in marriage with Samuel Sleeper in the year 1787.

In early life her mind was at times awakened to the necessity of a religious life and conduct, and as she yielded obedience to the Holy Spirit, she grew in grace and in the knowledge of our Lord and Saviour Jesus Christ.

She manifested her zeal for the truth, by her perseverance in the attendance of religious meetings at considerable distance, in the newly settled country, and under many outward difficulties. About the year 1796, she felt herself called upon to declare to others the goodness of God to her soul, and to call upon others to partake of the mercy of God through Jesus Christ.

She was also concerned for the right education of her children, and was frequently engaged in reading a portion of the Holy Scriptures in her family, and of solemn silence before the Lord. She several times performed considerable journeys on horseback to visit small companies of Friends, who were scattered over the then wilderness country where they resided.

They removed to Stroudsburgh, Pennsylvania, about the year 1810, and in three or four years after her gift and calling as a minister of the gospel, was acknowledged by Richland Monthly Meeting, Penn.

They afterward removed in 1817, to Ohio; and in in 1836, to Sugar River Monthly Meeting, Indiana, Notwithstanding the many outward changes she had to pass through, the salvation of her own soul and the spiritual welfare of her fellow-mortals, seem to have been the primary object of her life, and she was frequently engaged, with the concurrence of her friends, in visiting in the love of the gospel, friends and others in different parts of the United States, which visits appear to have been performed to the peace and comfort of her own mind and to the satisfaction of her friends.

And even after she become far advanced in years and feeble in body, she yielded to apprehended duty, and performed several religious visits, some of which were of considerable extent, the retrospect of which afforded her much peace.

Her zeal for the maintainance of our various Christian testimonies, did not abate with her declining years and strength, and she felt especially concerned that Friends might not neglect the attendance of our religious meetings, frequently remarking that when she was well enough to sit up comfortably, she could go to meeting; and, in this respect, her example was very striking, and she frequently persevered through much bodily infirmity and other obstacles in her attendance. She continued to manifest a lively and tender regard for the whole human family, and an ardent desire for the salvation and happiness of her

fellow-beings, rarely surpassed by those in the prime of life.

During her last illness she did not incline to much conversation, and evidently had her affections placed upon things above. She was frequently engaged in supplication for herself, and for her children and grandchildren. She peacefully departed this life on the 21st of Second month, 1843, aged seventy-six years and four days—a minister about thirty years.

PHEBE D. BENEDICT.

The Testimony of Alum Creek Monthly Meeting of Friends, Ohio, concerning PHEBE D. BENEDICT, *deceased.*

"Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labor; and their works do follow them."—Rev. xiv, 13.

THAT the "works" and example of such as these may not be lost to their successors, the following account has been compiled from memorials, preserved at the time, of some of the last expressions of our departed friend.

She was the daughter of William and Phebe Gidley, and born at Saratoga, in the State of New York, *the 20th of* the Ninth month, 1809.

During the early part of her life, being of a vivacious disposition of mind, she evinced no very serious impressions until about the age of seventeen, when she became more thoughtful, and it was evident that a change had taken place in her affections—that she had exchanged the follies of a vain world, for the discipline and yoke of Christ.

At the age of twenty years she was united in marriage with our friend, Daniel Benedict, to whom she proved an affectionate companion during the short period of their union.

In the Second month of the year 1832, symptoms of a decidedly pulmonary character were developed; and from that time she was mostly confined to her room. During this interval, and especially near the final close, she uttered many weighty and instructive remarks. Some of which are as follows:

About the first of Eighth month, 1832, after various medical means had been resorted to without yielding her any permanent relief, being asked if she thought she should recover, she replied, "No! It has been a great trial to me to give up my husband and my little son; but I have been favored to do it. If I am not very much deceived there is a place in heaven prepared for me;" and added—"I want my little son to be brought up in the fear of the Lord, and to go to meetings."

During an interval of several weeks, while she and her husband were mostly alone, she expressed on

divers occasions many weighty remarks, which have not been preserved; chiefly concerning the merits of our blessed Redeemer, and the awful consequences attending those who cast him off, and thereby reject the only appointed means for the salvation of their souls.

For about three weeks before her decease she was subject to very distressing fainting fits. In some of them her attendants apprehended that the last conflict was near at hand. On the 20th of Twelfth month, reviving from one of these paroxyms, she said: "I am willing to suffer. It is good for me to suffer. We must *all* be willing to suffer. We are poor sinful creatures. Christ *suffered* for *us*. Oh! how he suffered when he went into the garden to pray, and the drops of sweat were as drops of blood! He suffered for us all, and why can't we be willing to suffer our portion? O, what a comfort and peace do those find who draw nigh to their Saviour! He will be near them and will support them. O! how he has suffered for us poor sinful creatures! Let us draw nigh unto Him and he will draw nigh unto us. But O! I fear too many have cast him off. O! call upon Him while he is to be found. My natural inclination would cause me to be still, but I must praise his great and adorable name. I feel that I am a poor creature, but he is mighty, and can do all things. I want my dear brothers to walk in the fear of the Lord. I crave it for them. Our Saviour is a great and mighty tower *to flee to*. O, how can any one cast him off?"

On another occasion she said, "I long to be gone, but I crave patience to wait the Lord's time."

Again she broke forth with the following ejaculations: "O, how can my soul praise thy great and mighty name enough, thou Saviour, to save? O, holy Father, if it be thy blessed will, I pray thee ease this great burden; but if it be thy blessed will lay more on me, if thou wilt only be pleased to give me strength and patience to bear it."

At another time she said, "Why am I continued here so long?" After a little pause, added, "It is not on my own account. It is on some other. I am ready to go. My peace is made, and what a favor it is!"

She frequently exhorted her brothers and sisters in an earnest manner, to be more circumspect; to read *good* books, and attend religious meetings, "I have taken great satisfaction therein," said she, "and I believe if we are faithful in the discharge of these duties, we shall be strengthened by them. I have many times retired into the woods, and there poured out my prayers to the Most High; and now I believe there is a place prepared for me in heaven. And, dear sisters, you who have the care of children, I desire that you may bring them up in the fear of the Lord, for I am sure there can be no greater joy than to see them walking in the truth. And, dear brothers, I desire that you may be faithful in the discharge of your duties, *and not to put* off your day's work until you are

brought to a bed of sickness, and a dying hour! Though I am in great pain, yet the Lord hath laid it upon me, and he will enable me to bear all."

Afterward, when in extreme pain, she supplicated thus: "O, dearest Father, be pleased to lay no more upon me than thou wilt enable me to bear! O, be pleased to take me to thyself? Thy will, nevertheless, not mine be done!"

On reviving from one of the fainting fits, to which she was subject, she said: "I am again permitted to breathe a few times more, for what cause I know not, that I leave to the great Judge. O, it is good to suffer here below."

One of her sisters coming in after she had revived from a similar fit, she said to her in a low voice, "I have been almost gone since thou wast here. I thought I should have breathed but a few times more, but for some cause or other, I was not permitted to enter into the arms of my Saviour."

The 23d of Twelfth month, she was much engaged in thanksgiving, dwelling mostly on the love and condescension of her blessed Lord and Saviour Jesus Christ, manifested to her in the time of her sickness, saying, "If it were possible I would publish to all the world what He has done for my soul."

For several days before her death, being very weak and for the most part unable to speak audibly, yet she would at times break forth in a strong and melodious voice, to the surprise of those attending her; the en-

ergies of her mind seeming to triumph over the weakness of her body. On one of these occasions she exhorted those around her to seek the Lord while he might be found. "O," said she, "how necessary it is that we should labor for that peace which the world cannot give. I have found it needful for me to strive for it, both since I have been brought to this bed of sickness, and before; and I have been favored to enjoy it in so great a measure, that I think I cannot be deceived. Weep not for *me* but weep for *yourselves*. It is good for us sometimes to mourn." Speaking at the same time largely on the sufferings of her crucified Lord, and his goodness to her, saying, "Behold how he strengthens my voice, and enables me to praise his great name!"

Subsequently to this she frequently spoke of her departure, and seemed anxious for the period to arrive; several times saying that her greatest concern was for fear she should not be patient enough to wait for the time to come.

A little previous to the final close, she said that she wished all to be still and quiet, and not call in any one when the time of her departure came, saying, "Although it may not be so agreeable to you, yet I want all to be still; for it is a great thing to die, but a greater not to be prepared."

Soon after this symptoms of dissolution appeared, and being sensible that her end was near, she requested a sister called, who had just retired, to whom

she expressed her apprehension of a speedy change, and desired her friends to be composed when the awful crisis should arrive; saying, "I am sure you must be willing to give me up," which were nearly the last words she uttered.

As the final conflict approached, a peaceful serenity prevailed over her composed features, which seemed an earnest of the blessedness of the departing spirit.

Thus died one, who, during a painful and protracted illness, evinced an entire confidence in Almighty power, and a patient acquiescence in the various dispensations meted out to her; and at last, at the winding up of time, through faith in God, and our Lord and Saviour Jesus Christ, has obtained, we doubt not, an "inheritance incorruptible, undefiled, and that fadeth not away."

She died the 31st of Twelfth month, 1832, and was interred the day following in Friends' burying-ground, at Alum Creek, Ohio, aged twenty-three years, three months, and eleven days.

JAMES HADLEY.

(OF WHITE LICK, INDIANA.)

Memorial of White Lick Monthly Meeting, concerning JAMES HADLEY, *deceased.*

He was born on the 26th day of the Fifth month, 1794, in Chatham county, North Carolina, and lived with his parents, Thomas and Mary Hadley, until his marriage with Mary, daughter of Jeremiah and Ruth Hadley, which occurred on the 23d day of the Eleventh month, 1815. They resided within the limits of Cane Creek Monthly Meeting, North Carolina, for a few years after marriage, and then removed and settled on the White Lick, in the State of Indiana, then a wilderness country, and nearly sixty miles from any meeting of Friends. Hitherto this our dear friend had not submitted to the cross of Christ; and during the formation of new settlements, inviting prospects of worldly gain were presented, and he was solicited to fill offices of honor and profit in civil government, which subjected him to many temptations to become worldly-minded and more forgetful of God.

But through adorable mercy he was preserved from entirely losing his love for the truth and for Friends; and becoming more concerned, he took active part in promoting the settling of Friends, and the establishing

of meetings near him. In a short time, the settlement so increased, that a meeting for Worship, Preparative, and Monthly Meeting were established, of which he was a member during the rest of his life. These meetings were set up in 1823; and his concern for the advancement of truth having increased, he became a diligent attender of them, and frequently encouraged others in the same religious duty.

He was often made instrumental in the divine hand in settling difficulties among Friends and others; and continuing to submit, more and more, to the effectual workings of the Spirit of divine grace upon his heart, he became prepared for usefulness in the church, and received a gift in the ministry, which he occupied to the satisfaction of Friends, and was acknowledged in the station of a minister in 1826.

About this time the promulgation of the anti-Christian doctrines of Elias Hicks, among Friends, caused deep concern in many rightly exercised minds; and this our beloved friend was favored, by the openings of best wisdom, clearly to see the unsoundness and danger thereof, and to stand as a faithful watchman, sounding the alarm, and exhorting others to vigilance against them.

He was frequently engaged in encouraging Friends in the practice of retiring daily, with their families, into stillness, and reading a portion of the Holy Scriptures, with minds turned to their heavenly Author, *the blessed* source of all good, seeking for a measure

of living faith rightly to open them, and in which instruction and edification might be experienced.

He manifested much concern for the present and eternal well-being of the whole human family; and his mind was turned to the rising generation in particular, with deep interest, and he was frequently enabled to entreat them, in a tender and affectionate manner, to seek to know Christ for themselves, through his renovating influence upon their souls, to be their only Saviour and deliverer, and the only door to eternal rest and peace.

When other engagements admitted of it, he was frequently engaged in First-day schools, for Scripture instruction, as a teacher, in which he was favored to make occasional remarks on what had been read, tending to instruct the youth under his charge, and to impress their minds with the value of the sacred writings, and the importance of becoming well acquainted with them.

He was frequently engaged in religious visits, and traveled much from home in the service of the gospel, to the satisfaction of Friends where he went, to which the copies of minutes furnished him by meetings where he attended, bore sufficient testimony.

In the year 1827, he visited most of the meetings belonging to Miami, Fairfield and Center Quarterly Meetings, and from some short notes which he kept during this journey, we find that his mind was deeply *tried during his* progress therein. In one case he

says: "This afternoon I had some refreshing meditation on the road, which afforded strength to my exercised mind. I saw that it was necessary to guard against the enemy in all his encroachments, who had of late been trying to overwhelm me with discouragements."

In the forepart of the year 1828, a committee, of which he was one, was appointed by our Quarterly Meeting, to visit the Monthly Meetings belonging thereto, on account of the separation of the followers of Elias Hicks from our religious Society. The sorrowful effects of this rending spirit bore weightily upon his mind. He gives expression to some of his exercises in writing, addressed to his friends who were in like manner affected with himself, on account of the jars and commotions which were spreading far and wide in that day to lay waste the goodly heritage, some extracts from which here follow:

"Dear friends *****, arm yourselves with the invincible armor of love, whereby you may have confidence to call on the Captain of our soul's salvation, that he may be pleased to equip and qualify you as valiant soldiers in his holy warfare. Let none consider themselves of so little note in the world that they can be of no use in maintaining and in defending the glorious cause of truth and righteousness. Remember that the first instruments in the divine hand to promulgate the Christian religion were called into *his service* from the ordinary ranks of life; yet by

leaving all and following the immaculate Lamb, they became as stars of the first magnitude. This remains to be an essential duty of all His followers at the present day; they must, for his sake, give up all other beloved objects to which their hearts have been attached, as the fishermen did their nets, and follow him in the regeneration. When the mind becomes so far divested of self, as to resign all to the disposal of the Divine Head, there will be a leaving of the things that are behind, and a pressing forward through difficulties and sore trials toward the mark, for the prize of the high calling of God in Christ Jesus.

"O, dear friends, time loudly calls for diligence in every age and condition, that we may become more and more engaged in the good cause, even the cause of truth and righteousness; and if we are devoted to serve the Lord with an upright heart and a willing mind, we need not fear the malice of men, nor the wiles of Satan, for the Lord will preserve us.

"O Lord Omnipotent! make bare thy holy arm, and interpose for the delivery of thy heritage. Cause thy invincible power to come over the rending spirits, that all discord and strife may be done away, and the holy oil flow from vessel to vessel, and that there be a gathering more and more unto Shiloh: cause thy watchmen to be valiant for the truth; be thou their guide, and direct their steps; cause that their trumpet may give a certain sound, and enable them to hold

on their way through every difficulty and trial toward the port of eternal rest. Amen."

In the year 1830, he performed a religious visit in North Carolina. Among many other subjects which occupied and exercised his mind, the failure of many who professed with Friends to live up to their testimony in that plainness of speech, behavior, and apparel, which becomes our religious profession, called forth the exercise of his gift for a reformation in these respects. His heart also sympathized deeply with faithful Friends on account of their testimony against slavery, in the midst of a slaveholding community, with desires for their encouragement in rightly manifesting a Christian example to those around them, and for the preservation of themselves and their children from the contamination of the evils looked upon with allowance by others.

He frequently held meetings, during his travels in the service of the gospel, among those not in religious profession with us, in which he evinced a lively concern that none might be professors in form merely, but that all should witness the one living saving baptism, that of the Holy Spirit, a faithful abiding under the influence of which would enable them to bring forth fruits meet for repentance.

He was often fervently engaged to admonish parents and heads of families to a more faithful discharge of duty toward their beloved offspring, encouraging them *to labor for* ability to bring them up in the nurture and

admonition of the Lord, so that when parents are called upon to give an account of their stewardship, it might appear that they had been good examples in all things. The youth were also exhorted to pay due regard to the counsel and example of godly parents, by which they might be greatly instructed in the way of the Lord, and become suitably prepared to fill their ranks in righteousness.

Our dear friend was much impressed with the necessity of faithfully maintaining the various Christian testimonies, that we, as a people, are called upon to bear to the world. He was frequently engaged affectionately to advise against reading pernicious books, and against suffering the mind to be too much engrossed with the current news of the day; believing that where such reading was indulged in by any, they would be drawn off from the love of the truth, and weakened in their regard for the sacred writings, which are able to make wise unto salvation, through faith in Christ Jesus.

He was often heard, both in public and private, to bear testimony against the commotion and high excitement so common in contentions and struggles about political affairs, which have so much prevailed; running, as they have done in many cases, into much extravagance and folly, and to warn Friends against participating in them.

He bore a firm and unwavering testimony against slavery; and was frequently heard in vocal supplica-

tion to intercede for those in bondage, and also for their oppressors, that the day might be hastened when the heavy burdens should be undone and the oppressed go free. While his desire was ardent for the immediate and unconditional emancipation of the slaves, he did not think it best for Friends to join in with the popular associations of the day in endeavoring to promote that cause; but advised that Friends remain together and act on their own Christian ground; seeking for divine counsel, and waiting for the manifestations of duty in the life, to order and direct their movements in this as well as other important concerns.

A committee was appointed in the Yearly Meeting of 1842, to visit Quarterly, Monthly and Preparative Meetings, on account of a spirit of insubordination then existing in some of the meetings of Friends within the limits of the Yearly Meeting. Being one of this committee, he was engaged much of the time during the preceding winter, spring and summer, in attending meetings, and laboring for the preservation of Friends, on that foundation which standeth sure through all the storms and tempests incident to our present state; admonishing them, that while engaged in the support of one of our testimonies, as that against slavery, they should not neglect or disregard others which we are called upon to bear. During the exercises of this visit, his trials and sorrow were increased by the contention and opposition of some who

had once been united to him in Christian fellowship, but who had now joined in another separation; but having his mind staid on the Lord, and depending on his divine protection and assistance, he was enabled to endure hardness as a good soldier of Jesus Christ, and to labor (with much effect on many) in the restoring love of his gospel.

In a public testimony which he bore a short time before his decease, he observed that his feelings were of a very awful kind, believing that death was near to some of our houses; at the same time bringing to view the great need for all to be prepared, not knowing the hour when that messenger may call on any of us.

At another time, in his own Preparative Meeting, in the last public testimony that he bore, he remarked, that it appeared to him, from the exercise of his mind, that there were those in high standing in society, who had great need to enter into close examination, to see whether they had fully discharged their duty in bringing up their children in a way that would preserve them in our Christian order; and that parents were awfully responsible if they had not. Nearly two weeks afterward, in the time of his last illness, he informed a friend that this exercise remained with him.

On Seventh-day, the 9th of Twelfth month, 1843, he was taken with a chill and fever; but appearing *to be better next* morning, he attended meeting. He

was more unwell again that evening, and on Second-day, symptoms of an inflammatory character began to appear, which did not afterward give way to medicine. He observed to a friend who called in to see him, that he might be mistaken, but it was his impression that this would be his last sickness, which was to him a very solemn consideration; but he continued, "there appears to be nothing in my way; yet it would be agreeable to me, if it were the Lord's will, to stay some longer with my beloved friends, if I could be an instrument of encouraging them to faithfulness, for trials await you."

Being very sick, he did not express more at that time; yet his countenance appeared serene and pleasant, which continued to be the case during his illness. He did not incline to talk much at any time after he was taken unwell, though at intervals he expressed a few words to the satisfaction of those who attended on him. He bore with patience his affliction of body, which was very great.

On the 18th, the symptoms of his disorder became more unfavorable, and he observed to the friend who attended him, that he could not continue long. He requested that his will should be brought and read to him; which being done, and some alterations made in it on account of some late changes in his affairs, he expressed satisfaction therewith, and made some impressive remarks on the necessity of Friends attending timely to such duties.

On the 23d, a friend came in, being a minister, with whom he had long been nearly united in religious fellowship, and notwithstanding he was somewhat flighty in his mind, he seemed glad to see him. After some conversation the friend took his seat near, and in a short time he appeared to be restored to his right mind, and requested that all should be gathered into stillness. He was evidently favored to be sensible that his beloved friend was under spiritual exercise, and he spoke, encouraging him to attend to his feelings, which he did in the way of supplication. Our afflicted friend remained very still, and his spirit undoubtedly united with what was said vocally—he joining with audible voice in the utterance of the last words.

On the evening before his decease, he inquired how his wife was, she being in poor health; and said it was admirable how she bore up under her afflictions. This was the last time he spoke of her; and although he appeared to know but little that passed on that day and the following night, he frequently repeated Scripture passages with accuracy; and a short time before he expired he said: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God." It was evident, from the state of mind in which he continued, that he *was* prepared for the solemn change, which *took place on the* 25th of the Twelfth month, 1843.

His loss will be keenly felt by his family, and cause a blank in his meeting and neighborhood which may not soon be filled; yet we have the consoling hope that our loss is his eternal gain. "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit, for they rest from their labors, and their works do follow them."

JAMES HADLEY.

(OF NEWBERRY, OHIO.)

Compiled from the Memorial of Newberry Monthly Meeting, Ohio.

He was born in North Carolina, on the 31st day of the First month, 1774. His parents were Jeremiah and Mary Hadley, members of the Society of Friends. His father dying when he was young, the care of his early training devolved principally upon his mother. He was early impressed with the importance of a religious life, and of his accountability to God for his thoughts, words and actions. By the restraining influence of divine grace upon his mind, and the tender care of his mother, he was preserved from entering *into many* of the evil things with which youth are *tempted;* and he afterward expressed his gratitude

for that preservation. As years increased, he increased in Christian experience and love of the truth.

In 1795, he was married to Ann Underwood; and in 1806, they removed to the State of Ohio with their family. They first settled in Highland, among the early emigrants to that part; but afterward removed to Clinton county, and settled at Newberry, for the greater convenience of educating their children according to their desire.

He maintained a good character for uprightness, candor and benevolence, and for justice in dealing in his intercourse with others. Having experienced, in a good degree, as is believed, an overcoming of the world by the sanctifying power of the Holy Spirit, he was very serviceable to the church, and freely devoted much time and his talents to the performance of various duties therein. He set a good example of diligence in the attendance of religious meetings, and of solid deportment therein.

Being a firm believer in the divine authority of the Holy Scriptures, he encouraged the frequent reading of them by word and example. He occupied acceptably, for many years, the station of elder, overseer and member of the Meeting for Sufferings, in which stations respectively he manifested a concern to perform the duties thereof faithfully. The fundamental doctrines of the gospel were precious to him, and he *adhered to them* firmly amidst the difficulties which *were permitted* to assail the society in his day.

In the year 1845, being bereaved of his beloved wife by death, he undertook to make a social visit to his relations and friends in Indiana and Illinois. At parting with his children and friends at home, it is said that he appeared to be much redeemed from the world, and he appeared as if taking a final leave, which it proved to be. He was seized with a severe illness on his return, which he bore with becoming fortitude, and manifested a very tranquil and affectionate frame of mind during his confinement.

He quietly departed this life, near Dublin, Indiana, on the 19th of Eighth month, 1845, leaving an encouraging evidence on the minds of his friends that he has entered into rest. He was interred on the 21st at Bethel, on which occasion, many being in attendance, great solemnity prevailed.

ELIAS FISHER.

Compiled from the Memorial of Springfield Monthly Meeting, Ohio.

Elias Fisher was born in Bucks county, Pennsylvania, on the 10th of the Fifth month, 1768. His parents were Joseph and Ann Fisher, members of the

ociety of Friends. He notes the tender care of his other, who often collected her children around her, id instructed them in the way they should go, and formed them of the judgments and mercies of Him ho made all things. He remarks: "I remember at, when very young, her counsel and advice often used my heart to quicken and my breast to swell ith emotion, making impressions on my mind which ave not yet been effaced."

Being of a wild disposition in his youth, his misconuct was the occasion of remorse; and the Holy pirit so visited him with conviction, that he was rought to supplications and tears, with strong desires hat he might be enabled to overcome the evil of his eart. But alas! poor frail youth; he frequently gave ay to vanity, although his blessed Saviour continued o invite him to come away from all vain things. He tates that the divine presence was often near, making is heart tender, and that, at such times, he would nter into covenant, that if God would pass by his ast offenses, he would endeavor to do better in uture.

When he was about fifteen years of age, his father emoved to Virginia, and settled near Winchester. Here he was again tried with temptations to vanity, nd occasionally gave way to too much lightness with is associates, which was cause of sorrow afterward. He *remembered his* covenant, with desires to be what he *Lord would* have him to be. Then again, after

this, he says: "I know that my heart is not clear in the sight of my Saviour, who, through mercy at times, called me to come away from vanity; and I was frequently favored to see the beauty of holiness, and how lovely it is for young people to serve the Lord in their youth, remembering that it was required (under the law) to offer up to God the *first fruits* in sacrifice."

He afterward notes, that the preservation from falling into great evils, on account of the temptations he met with from profane and libertine associates in his outward occupation, was very humbling to his mind, ascribing it to the arm of divine goodness and strength, which was around him for that purpose.

He removed to Lynchburgh in 1792, about which time he notes being brought into deep trial, and of receiving some consolation and strength of faith, which gave him much relief and comfort; and he was made willing to renew his covenant and promises with the Lord, that if he would go with him and bless him, he would endeavor to serve him with a perfect heart and a willing mind.

He was joined in marriage with Hannah Curl in 1793. For many years his exercises and trials were many. He traveled as a companion to Christopher Anthony on a religious visit to Philadelphia, and afterward, with Stephen Grellet, in Virginia, Kentucky and Ohio; then again, with Christopher Anthony, to Ohio. He removed to Cincinnati in 1813,

and was soon after that recommended as a minister. In the year 1821, he removed and settled within the limits of Springfield Monthly Meeting, Ohio. After this, from 1823 to 1841, he traveled considerably in the work of the ministry, with the unity of his friends. He visited the Yearly Meetings in North Carolina and Ohio, and most of the subordinate meetings thereunto belonging, and also performed various other visits in Ohio and Indiana.

He was a man of good example in conduct and conversation; upright in his dealing; and punctual in relation to his engagements; and manifested a religious concern for the support of the good order and discipline of the society.

When attacked with an illness in the fall of 1845, which induced him to believe that his life was drawing to a close, he bore his affliction with Christian fortitude and patience. His love for the brotherhood, and attachment to the cause of truth, seemed unabated. He departed this life on the 22d of the Twelfth month, 1845, being upward of seventy-seven years of age, and was buried on the 24th at Springfield.

JAMES WHITE.

Memorial of Monthly Meeting of Friends, in Washington County, Indiana, concerning our beloved friend, JAMES WHITE, *deceased.*

HE was born in Perquimans county, North Carolina, the 31st day of the First month, 1776. His parents, Caleb and Rebecca White, were useful members in the Society of Friends, and much concerned for the right training of their children.

In his very early years, he was subjected to serious religious impressions, which were sometimes produced by the ministry of Friends, and at other times by the immediate influence of divine love.

When about twenty years of age, he met with a severe trial, by the sudden and unexpected death of his father. This afflicting event caused him to have the care of providing for the family; and being more exposed to various kinds of company, he was inclined to form new associates, and indulge in some of the vanities incident to youth.

During this time, it appears that in condescending goodness and mercy, that Power which had tendered his youthful heart, still followed him as a reprover for sin in those follies in which the unregenerate mind is *prone to* indulge; and he was made sensible that

those times of jesting and merriment were vanity, and there was no peace in them.

About this time he felt a deep concern to seek the divine counsel in the solemn engagement of marriage, which he entered into with Sarah Cosand, daughter of Aaron and Hannah Cosand; she was religiously inclined from her childhood, and in her he found a companion prepared to unite with him in a self-denying course of Christian dedication. After entering into this important engagement, he labored hard for several years in procuring a comfortable support, being desirous of entertaining his friends, and having something to spare for society purposes; but was often afflicted with bodily infirmity, until there was little hope of his recovery while remaining in that country.

Having relations in Randolph county, a more healthy part of the State, he concluded to remove there in the fall of 1805, and settled within the limits of Back Creek Monthly Meeting of Friends, where he recovered his health, and was useful in society, and for a time appeared to be progressing to satisfaction; but it appears that further refinement was necessary to prepare him for the responsible station which his Divine Master designed him to fill.

He was brought into such distress and anguish of soul as words cannot describe; the billows of dismay and despair seemed to overwhelm him.

After this season of sore conflict, which continued *several months*, a ray of comfort broke through the

thick darkness with which his path had been surrounded, and he was favored to witness that there was yet balm in Gilead and a physician there; and after many conflicts and deep baptisms of spirit, he gave up to the divine requirings, and expressed a few words as a minister in the religious meetings of Friends, which afforded him much peace, under a grateful sense of which he wrote the following:

"And now what shall I render to the Lord for all his tender mercies to one of the most unworthy of his creatures; even to Him, the only wise and Omnipotent God, be honor, glory, thanksgiving and renown, from henceforth and forever."

His wife being a minister, they visited the meetings of Friends in the eastern parts of the State, and after their return, he believed it would be right to make the necessary arrangements for emigrating to the west, a prospect of which had impressed his mind for several years; though a great trial to leave his numerous friends. From a sense of religious duty, he set out with his family for Indiana, and settled within the limits of Blue River Monthly Meeting, in the Tenth month, 1815.

In breaking up, moving and settling in the woods, he became more unguarded and unwatchful, and not sufficiently submitting to the restraining power of truth, he experienced very close trials. He was at times favored with a renewed sense of his situation while following the insinuations of the enemy. It

appears, however, that these convictions of divine grace were not sufficiently yielded to; but the visitations of the Heavenly Father's love were still mercifully extended toward him, until at length he was made willing to surrender himself into the Lord's hands. In these exercises, he had much to contend with, from the assaults of an unwearied adversary; yet preservation was graciously afforded; and being made willing to endure many conflicts, deep provings and humiliations, he was prepared for usefulness in the cause of his Divine Master.

As he grew in grace, and became increasingly subjected to the government of the Holy Spirit, his appearances in the ministry were more frequent, and to the comfort and edification of his friends, who certified their unity with him therein in the year 1819. He was a diligent attender of our meetings for worship and discipline, and his solid reverent deportment therein was very instructive; waiting upon God in a watchful and teachable spirit, that he might be instructed in the knowledge of His will, and be preserved under the leading of the Heavenly Shepherd.

He was sound in doctrine, and his ministry was delivered in simplicity and in demonstration of the spirit and of power.

In the year 1820, with the unity of his friends, he visited Friends and others in the western parts of this State and part of Illinois; also New Albany and Louisville, Ky.; and, in the Tenth month of the same

year, Whitewater Quarterly Meeting, and all the meetings thereto belonging.

And feeling an ardent desire for the everlasting welfare of his fellow-creatures, he visited in gospel love, in the year 1822, the meetings of Friends in Tennessee, North Carolina and Virginia. In reference to this service, he says: "In looking over this visit, I have had awfully to admire the great forbearance and goodness of the Lord my God, in preserving me in a state of favor as I was but a child, and permitting me to return home in peace."

In the year 1825, he was liberated for
vice, and attended the meetings of Frien
and part of Pennsylvania. In this visit
through many trying and proving dispe
being with those, in some places, who had
principles of unbelief in regard to the
doctrines of the Christian religion.

He believed it his duty to bear a faithful testimony against those principles which were producing insubordination in many places, and to warn his friends of the danger of being ensnared by them. The sorrowful effects of this rending spirit was at length manifested within our borders, and produced a separation in our Monthly Meetings, which was to him a source of much deep concern and exercise of mind, and he was instrumental in the divine hand in encouraging Friends to faithfulness in maintaining our various Christian doctrines and testimonies.

In the Eleventh month, 1831, he visited the meetings of Friends in the eastern part of this State and the western parts of Ohio. In attending to this service, he experienced many deep baptisms and sore trials, but was favored to return home with the reward of peace.

In the Tenth month, 1834, he met with a severe trial by the death of his son, an only child, on whom he had depended for assistance in his declining [illegible] but he was favored to bear this great loss with Christian fortitude.

[illegible] month, 1839, he visited New Albany, [illegible]fersonville and Cincinnati; and in [illegible] meetings in Kentucky, at Louisville, Lexington; in Ohio, at Cincinnati; [illegible]te, at Lawrenceburg, Aurora, Madison [illegible]le; also in the penitentiaries of Kentucky and [illegible]ana.

After his return from the above mentioned visits, which were much to the relief and satisfaction of his mind, his declining health prevented him from traveling, except visiting neighboring meetings, and appointing some among those not of our society; and he now endeavored to close all his outward concerns, so as to be ready for the awful change which he saw sensibly was near at hand.

He continued to attend our religious meetings as long as ability was afforded; his communications *therein were weighty* and impressive—delivered in

year, Whitewater Quarterly Meeting, and all the meetings thereto belonging.

And feeling an ardent desire for the everlasting welfare of his fellow-creatures, he visited in gospel love, in the year 1822, the meetings of Friends in Tennessee, North Carolina and Virginia. In reference to this service, he says: "In looking over this visit, I have had awfully to admire the great forbearance and goodness of the Lord my God, in preserving me in a state of favor as I was but a child, and permitting me to return home in peace."

In the year 1825, he was liberated for further service, and attended the meetings of Friends in Ohio and part of Pennsylvania. In this visit, he passed through many trying and proving dispensations in being with those, in some places, who had imbibed the principles of unbelief in regard to the fundamental doctrines of the Christian religion.

He believed it his duty to bear a faithful testimony against those principles which were producing insubordination in many places, and to warn his friends of the danger of being ensnared by them. The sorrowful effects of this rending spirit was at length manifested within our borders, and produced a separation in our Monthly Meetings, which was to him a source of much deep concern and exercise of mind, and he was instrumental in the divine hand in encouraging Friends to *faithfulness* in maintaining our various Christian doctrines and testimonies.

divine worship, with our spirits unprepared for such a solemn service; professing to draw nigh unto God, while our hearts were far from him.

At the last meeting he attended, which was our Monthly Meeting, in the Ninth month, 1845, he made some very impressive remarks; particularly to the youth, admonishing them to live consistent with the high profession we are making to the world; that should this be the last time they ever heard him speak on these subjects, he much desired they might remember these things; and in conclusion, he exhorted them to build upon that foundation, against which the gates of hell shall not prevail—even Christ Jesus, the rock of ages.

A relative who expected to attend our Yearly Meeting, called to see him, he being much afflicted with inward weakness, and at times great difficulty of breathing: he desired to be remembered to all his dear friends who inquired after him, never expecting to see them again in this world, said he was waiting for his change, and believed he should not be cast off from the presence of the Lord. Being asked if he had his outward affairs arranged to satisfaction, he replied, "he had been favored to settle them to the best of his knowledge, and was thankful that he could leave something for the support of his wife;" adding, "My prayers have been granted: that in addition to adjusting my worldly concerns, I have had time to commit

to paper, before I was confined, some exercises from which I could not otherwise release my mind."

While a number of his friends and relations attended our Yearly Meeting, he was more comfortable under his bodily afflictions. When they returned and visited him, he manifested much concern for the prosperity of our religious Society, by his inquiries relative to the trials and difficulties occasioned by the late separation in our Yearly Meeting, and that of New England. He said that this spirit of insubordination is the same that it ever was, and that it proceeds from the enemy of all good; and he greatly desired that Friends may not indulge in reading or circulating those publications which have a tendency to promote disunity and discord among our members, and destroy the peace and harmony of society. On being informed how the Meeting proceeded in relation to those subjects, and that unity and harmony prevailed throughout its deliberations, he expressed his thankfulness that he had been permitted to live to hear that we had such a favored Meeting, which he believed would be the case from the impressions of his mind while we were gone; and though he was not able to be with us in body, yet his spirit was there; and he thanked the Lord he had not been deceived—saying, "And now I am satisfied that our Yearly Meeting continues to stand firm in the ever blessed truth, in which I rejoice."

At another time he said to a friend who visited him,

in substance as follows: "In looking over my past life, I am sensible of many imperfections. I know we are poor, frail mortals, and liable to err, but I have endeavored to do the best I could in attending to the requirings of my Divine Master, and believe I shall be accepted of him; but I have no merit of my own, nothing to trust in or build my hopes of salvation upon but the mercies of a gracious and bountiful Creator, and the merits of a glorious Redeemer, being in full accordance with the language of the apostle, that it is not by works of righteousness which we have done, but according to His mercy he saveth us, by the washing of regeneration and the renewing of the Holy Ghost.

On the 12th of the Tenth month, his disorder having greatly increased, he suffered exceedingly, but kept remarkably patient and resigned; and when a little relieved from the great oppression and difficulty of breathing which he labored under, he frequently quoted many Scripture passages, particularly the prophesies relating to the coming and sufferings of our holy Redeemer. He often spoke of the fall of man, and the glorious plan of salvation by Christ; of the great importance of his coming into the world; of his sufferings, death, resurrection, and ascension, and that there was no other way into the fold of rest but by Him.

He was at times wonderfully favored with the calming influence of the Heavenly Father's love, yet at

other times he appeared almost destitute of divine aid; but in these times of sore affliction and deep proving, he did not lose his confidence in the all sustaining arm of divine help, repeating the language of Job, "Behold I go forward, but he is not there; and backward, but I cannot perceive him; on the left hand, where he doeth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him, but he knoweth the way that I take, when he hath tried me I shall come forth as gold."

At another time, when his bodily sufferings were very great, he said: "My God! my God! why hast thou forsaken me," and soon after added: "Why art thou cast down, O my soul! and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance and my God."

He frequently prayed that he might be favored with fortitude and patience to bear his great afflictions to the end, which was mercifully granted.

His decline was very gradual; and when near his close, he was frequently engaged in prayer and praise to the Lord in a low and harmonious voice, not many words of which could be understood.

He was favored to retain his senses to the last, and manifested great meekness and patience. His redeemed spirit quietly passed away from time to eternity on the morning of the 11th day of the Eleventh month, 1845, aged nearly seventy years; having

been an acknowledged minister about twenty-six years.

On the following day his remains were solemnly interred in Friends' burying-ground at Blue River, attended by a large number of Friends and neighbors.

Thus terminated the useful life of this dear friend, and while we are sensible of our great loss, we have the consoling assurance, that through redeeming love and mercy the change to him is unspeakably glorious. And may we be encouraged to follow his example in Christian dedication, that with him we may be partakers of that incorruptible inheritance, which is reserved for the righteous when time here shall be no more.

DANIEL BAILEY.

Memorial of Dover Monthly Meeting of Friends, Ohio, concerning DANIEL BAILEY, *deceased.*

THE memory of our late dear friend, Daniel Bailey, being precious to many, we are induced to prepare a brief account of him, in the hope that his instructive example of uprightness, simplicity, and love of the truth, together with his peaceful close, may encourage to follow him as he followed Christ.

He was born in the eastern part of the State of Virginia, the 31st day of the Twelfth month, 1777.

His parents were Abidan and Sarah Bailey, members of the religious Society of Friends; who were concerned to train their children consistently with their profession; his mother died when he was quite young, and his father several years before he arrived at man's estate.

In the year 1804, he emigrated to the State of Ohio, and in the year 1807, he was married to Mary Haworth, daughter of George and Susannah Haworth, and was favored to raise a large family of children. His uprightness, simplicity, and benevolence tended not only to endear him to his friends and family, but to gain the esteem of his acquaintance generally.

He occupied the station of an Elder, upward of twenty years, manifesting a sincere concern for the advancement of truth, and encouraging Friends, by precept and example, to a faithful discharge of the religious duty of attending all their meetings for Worship and Discipline. Although he was a person of but few words, his labors for the maintainance of our various testimonies, and the strict observance of the order and discipline of our Society, were marked with much fervency of mind.

He participated with Friends in the painful exercise occasioned by two separations in the Society, within the limits of Indiana Yearly Meeting, and manifested an unshaken belief in the fundamental doctrines of the Christian religion as held by our predecessors.

The last separation took place a little before his last

illness, which gave him much deep concern of mind, particularly on account of several members of his own Monthly Meeting, who were disposed to join with the seceders, which concern was manifested by much tender and pathetic expostulation with some of them who came to see him before his death, desiring them to remember it as his last admonition for their good.

A few weeks before his last illness, he was engaged as one of a committee of our Quarterly Meeting of Ministers and Elders, in visiting the members of that body with their families, and expressed much satisfaction in attending to the service. Before it was fully accomplished he was taken ill with a fever, though not entirely confined for a week or more at first, in which time he observed that although he felt himself weakening fast he had no pain, but of nights could frequently lie quiet and comfortable in body and mind, which he considered a peculiar favor. His fever continuing to increase, he was seized with a violent pain in his side, which soon produced symptoms of dissolution. A physician was called in, and medicine seemed to produce some relief, he being favored at intervals with ease, for which he remarked there was a cause of thankfulness. During the latter part of that night he slept comfortably, and in the morning he appeared to be refreshed. On seeing the sun shine soon after it rose, he very pleasantly said: "The sun is shining once more," and a friend replying that it was a very pleasant morning, he responded, "yes, to

me the pleasantest morning that I have ever known, and it is marvelous to me."

He continued to express the boundless love he felt in his heart toward our great and good Creator, and toward all his creatures.

At another time he said to one of his daughters, "I have been favored beyond what I ever expected; my heart is full of love to every body, but I do not know whether this is a sign that I shall leave this world or not; my children feel very near and dear to me, more particularly when I think of parting with them." At another time said, "It is marvelous how I have been weaned from the things of this world; my outward affairs are no more to me than the leaves of the trees." On Third-day morning he grew worse, with much difficulty of breathing, and his wife being called into the room, he said to her, "I am going," she being much affected, he added, "the Lord will bless thee." He then desired all his children to be sent for, which being done, when they arrived, and were mostly collected in the room, he first addressed those who had the care of rising families of children, desiring them to be mindful of their dear offspring, and bring them up in the nurture and admonition of the Lord, and to instruct them by precept and example in the principles of our religious Society. After which he exclaimed, "Oh! it is a joyful day to me, though it may seem strange to some; my body is very much distressed, but the Lord's favor to me is

beyond expression," continuing, as at many other times to considerable length, in expressions of praise and adoration to his bountiful Redeemer, in language which cannot be correctly recited. In a short time afterward added, "O, it has been a great comfort to me to think that all of my children are within the pale of our Society."

Shortly after expressed himself nearly in the same language, "What a great satisfaction it is when I am about to leave this world, that I can leave all my children under the care of so good a Society;" desiring them to duly appreciate such a privilege, and especially to be careful in the attendance of meetings, in a right disposition of mind. Then taking his wife by the hand, he said, "I wish thou couldst feel just as I do."

Then calling his two youngest sons, said to them: "I desire you to remember your mother (for she will have much upon her) and assist her to get to meetings, though meetings should come in a very busy time, no matter; leave your outward business and take her to meetings, and you will be rewarded for it." Pain coming on very severe, he said: "Lord have mercy on me, for in thee alone do I put my trust."

On Fifth-day, being in a sweet frame of mind, he frequently said to those about him, "I am in no pain, but feel very pleasant." Speaking further of the boundless love that filled his heart, and which overflowed to the whole human family, and expressing

gratitude and thanks to his gracious Redeemer for his many and continued favors to him. To some of his children that were in the room with him, he said: "O, how good it is that I have my children around me." After a short pause he continued, "I desire to ask, if you felt the tender love that I now feel; I have sought after it when laboring in my fields; I have craved it more than my ordinary food. I desire you to strive after it; I want you seek for it when you are in meetings."

Although he manifested much piety in life, and had experienced, as we believe, in a large degree, the renovating influence of the love of God in his heart, which works repentance, purifies the soul, and through mercy and forgiveness, and that redemption which comes through our Lord Jesus Christ, renders it fit for the kingdom of heaven, yet he had an humble opinion of his own religious attainments.

On the day before his decease, he expressed to those who were present, that he had thought at the beginning of his sickness, that much still lay on him to do, but he had since found the burden taken away, through the tender mercy of the Lord, no doubt; whereupon he broke forth, "O, praises be unto him who hath helped me! O, how can I forbear to praise so gracious a Redeemer!" Then entreating all who were present to seek an interest in Christ.

On the evening before his departure, he said to one

of his daughters who stood by his bedside, "I desire thee not to set thy mind too much on the things of this world, but set it on things above, and prepare to meet me in heaven; this has been my prayer for thee." It being evident that death was fast approaching, his sons were called in, and his brother informed him that his four sons were all present, if he wished to see them. He looked on them, and said: "Ah! I am almost gone, and I want you to settle all your affairs in peace, and never let in hardness on any occasion, never let it have place within your breasts, for if you do it will ruin your peace; and further, as you are passing through the world, and in the necessary intercourse with men, you, no doubt, at some time, will apprehend you are wronged, or unjustly treated; but never let in any hardness against any mortal, but rather suffer wrong, for it will destroy the sweet peace.

That evening, a few hours before his departure, he took a solemn leave of his physician, expressing his satisfaction with his attendance, and a hope that they would meet again in heaven.

It would exceed the design of this short account of our dear friend to attempt to set down in detail all his impressive language, he being much engaged the last three days of his life to counsel his family, and friends who came to visit him, being desirous that all might come to see the beauty of holiness, and to have a foretaste of the glorious reward of the righteous in

heaven, in the prospect of which he often broke forth in very moving and sublime ejaculations and praise to his glorious Redeemer, even to his own admiration, as he expressed, saying that he seemed constrained to do so, and that he could not hold his peace.

Notwithstanding the violent pains of death which racked his frame, he was favored with understanding and a composed mind, and made some remarks on the manner of his burial, expressing a desire he had often felt that Friends, on such occasions, may be duly thoughtful of good order, in affording opportunity at the grave for a pause, suited to the solemn occasion, and that common or unnecessary conversation might be refrained from when met at the house in order to accompany the corpse. Then he said, "I now feel clear, and leave it to the judgment of Friends to do as they think right."

A few minutes before his close, he requested those around his bed to let him alone, and not trouble in the conflict. A few more struggles ended the suffering scene. His spirit being released from its earthly tabernacle, took its flight forever to dwell, we reverently trust, in the presence of his Lord and Saviour. He departed this life the 12th of the Seventh month, 1844. His remains were interred at Dover Meeting-house, on First-day, the 14th of the same month preceding the public meeting for Worship, which was large and solemn.

Let the Elders that rule well be accounted worthy

of double honor, 1 Tim. v, 17, and we can in no way so truly honor their memory as by following their good example, and yielding obedience in uprightness of heart to the word of divine grace, by which they obtained a good report, and through faith and patience inherit the promises.

ELIZABETH BOND.

A Memorial of Dover Monthly Meeting of Friends, Indiana, concerning that worthy Elder in the Church, ELIZABETH BOND, *who died on the 13th of the Fourth month,* 1848, *aged nearly ninety-three years, having been a Minister about sixty-seven years.*

THIS, our beloved friend, Elizabeth Bond, was the daughter of Thomas and Sarah Beales, respectable members of the Society of Friends, in Guilford county, North Carolina, where she was born on the 25th of Fourth month, 1755.

When she was young, her parents removed and settled in the limits of Westfield Monthly Meeting, in Stokes county, of which she was a member for many years. She was favored to yield obedience to the tendering visitations and impressions of divine love made on her mind, when quite young, often seeking places of retirement; and through the operations of Divine

Grace was favored with an evidence of being near to Him, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Thus she experienced preservation from many of the vanities and follies that young people are often led into.

In the twentieth year of her age, she was married to Samuel Bond, a worthy Friend, whom she found to be a true helpmeet, both temporal and spiritual, and was soon afterward appointed to the service of an overseer, which station she filled to the satisfaction of her friends for several years, being well qualified therefor, and careful to wait for right openings to speak to offenders.

About this time impressions became strong on her mind that if faithful, she would be called to the work of the ministry; very fervent were the breathings of her soul, to the Heavenly Father, for strength to perform his will, and being instructed in the school of Christ, she came forth very acceptably in the ministry, in the twenty-sixth year of her age.

Being anxious to learn to read, as she was utterly destitute of any literary education, she devoted such portions of her time as could be spared from the cares of an increasing family to that purpose, and with her husband's assistance, learned to read the Holy Scriptures and other useful writings, to her great satisfaction.

In 1812, her dear and much beloved husband was

removed from works to rewards, yet under so great a trial, by dwelling in a state of true resignation to the divine will, her mind was borne up under this severe affliction.

She had been frequently, previous to the death of her husband, engaged in visiting the meetings belonging to her own Yearly Meeting, likewise in the weighty service of visiting families, and in the fall of the year 1812, with the approbation of her friends, she visited some of the meetings of Friends in Ohio and Indiana, and returned with the reward of peace.

In 1814, she removed, with her family, and settled within the limits of Whitewater Monthly Meeting, Indiana, and by the setting up of new meetings, she subsequently became a member of Dover Monthly Meeting.

In 1820, with the unity of her friends, she visited most of the meetings of Friends belonging to North Carolina Yearly Meeting, much to the relief and comfort of her mind, and, by accounts received, to the satisfaction of those where her lot was cast. After her visit to North Carolina, she was frequently engaged in visiting the meetings and the families of Friends, within the limits of her own Yearly Meeting, until a very advanced age.

She was a diligent attender of meetings, frequently walking three, and sometimes four, miles to attend them, being disabled from riding on horseback, and she continued faithful in the performance of this reli-

gious duty as long as her bodily strength would admit. On one occasion, which she afterward several times spoke of as an encouragement to others, she said that when about starting to meeting, great difficulties were cast up before her—her lameness, and the badness of the roads were such that she would not be able to get there—and making a little halt with her mind turned inward, a language appeared to be uttered—Go, and I will go with thee—remember David would not offer that unto the Lord that cost him nothing—a light seemed to shine round about her, and she went on—it was a highly favored meeting, and, said she, "I returned home much better, and with a thankful heart."

She was a tender mother, a good neighbor, and a true sympathizer with the poor and afflicted; and as a minister, sound in doctrine, carefully waiting for a right qualification, her testimonies being clear and edifying, and mostly delivered in few words.

She bore a faithful testimony against a spirit of insubordination to the wholesome discipline and order of our society, and of unbelief in the doctrines of the Christian religion as held by Friends; and in times of deep trials among Friends, on account of a dividing spirit that was permitted to enter, she stood as an upright pillar, firmly established on the sure rock, and was remarkably favored with a clear discernment, as *was plainly* manifested by her appropriate remarks *concerning* the state of meetings and individuals.

Notwithstanding she was, in a great degree, deprived of hearing in her latter years, yet she was as a messenger, often encouraging the faithful to hold on their way, and warning the disobedient, inviting them to return, repent and live.

In the ninetieth year of her age, she visited all the families belonging to her own Monthly Meeting, and when it was finished, she said she believed it was her last visit; for it seemed like a farewell to her friends in their families, and she felt the reward of peace.

In the latter part of her life, she often expressed her deep concern that the ministry in our society might be kept pure in the simplicity, in the life and power of truth, clear of the wisdom of men; and also that Friends would come more from under the influence and love of this world, and be more a spiritually minded people, living more according to our profession than many do in the present day.

Her humility and simplicity in manners and dress greatly adorned the doctrines she held forth to others. She often said her dear Lord and Master would never, in any age of her life, give her leave to follow the vain and changing fashions and customs of this world; but that her clothing and the furniture of her house should be plain and simple. She said: "I have, in latter days, had to view, with sorrow of heart, many Friends, professing to be a plain people, and to bear the name of Christ, but denying him in the decoration of their *poor bodies*, after the vain fashions and customs of

this world, and in the ornamental furniture of their houses; yet I believe there are many who feel bound to the law and the testimony, and who often have to mourn on account of these things; and it has been my prayer that there might be more faithful laborers raised up to stand in the gap, and to turn the battle to the gate."

She was mostly confined to the house for nearly two years before her decease; but being favored with a clear understanding, many weighty expressions and remarks dropped from her lips.

At a Preparative Meeting of ministers and elders, held at the house where she lived, by her request, a few weeks before her decease, she was remarkably favored in testimony, and spoke much of the goodness of the Lord to poor fallen man, encouraging those present to faithfulness in serving their Divine Master, and pressing upon them the necessity of keeping up the watch unto prayer, saying: "I find it necessary for me to watch yet."

At one time, she expressed that she had, in the present affliction, been favored with a peaceful mind, and she felt the love of the Father to be near to support, and that she loved the Lord above all things. My dear children and grandchildren and my dear friends feel very near; but I can give them all up, though I love them with the Father's love; and I feel it for my dear friends everywhere—I feel that I love them with the love of the Father.

The remainder of her days, her conversation, both in the family and to those who called to see her, evinced that her mind was stayed on that treasure that faileth not.

On Fifth-day night, the 6th day of Fourth month, about one week before her departure, she was taken with a pain in the stomach and great soreness, which she had been subject to for many years, but of late more frequently. She continued quite unwell until First-day, then seemed to mend until Third-day, when she said she felt nearly as well as common, but said that it seemed to her that her days were near an end, and that she had desired that she might continue to feel a sense of the goodness of the Lord, which had been granted; for she was favored with the sweet incomes of the Master's love.

About daylight on Fourth-day morning, the pain returned in her stomach, with a severe cough, which continued till about noon, when the cough left her, which she said was a great favor, the pain still continuing; and being told she was near the Kingdom, she replied: "I hope to find entrance, and it is a comfortable hope, as I have a clear evidence of acceptance."

About two hours before her decease, she asked what time it was, and being told, she said: "I am here yet, and I do not know how much longer I shall remain here; but I hope the Lord will give me *patience to bear* all that He may be pleased to lay

upon me;" and then, in a very solemn manner, said: "Death, death! what a solemn thing it is when rightly thought of; and it is my greatest desire that all may be truly given up to the Great Potter, to be just what He may be pleased to make of them, and to do His will, that they may witness and know a being qualified and prepared to enter the kingdom of heaven."

A little before her close, those around were brought into much sympathy and tenderness on seeing her sufferings so great. She was asked what she wanted done; she replied: "Nothing that you can do, but I desire to wait patiently; yet if it is the Lord's will to take me now, it will be a welcome release."

She was quite sensible to the last, and having done her day's work in the daytime, was no doubt found ready to render up her accounts with joy, and she quietly passed away a little before eleven o'clock on Fifth-day evening, the 13th of Fourth month, 1818. A solemn covering was spread over the minds of those present, and the language of Holy Writ was brought into remembrance—"Precious in the sight of the Lord is the death of his saints," and "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

JOHN JAY.

A Memorial of Mill Creek Monthly Meeting of Friends, Ohio, concerning JOHN JAY, *deceased.*

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

THE memory of our late dear friend, JOHN JAY, being precious to many of us, we are induced to prepare a brief account of him, hoping that his example of uprightness, simplicity and love of the truth, together with his peaceful close, may encourage others to follow him as he followed Christ.

He was born in South Carolina, the 12th day of the Ninth month, 1800. His parents, Jesse and Sarah Jay, were members of the religious Society of Friends. About the third year of his age, his father removed from South Carolina, and settled in the State of Ohio, where he, having to encounter the disadvantages of settling a new country, and being in limited circumstances, our friend, had not the opportunity of acquiring much school learning.

On the subject of his education, he remarks, that having the Holy Scriptures for a reading book at school, was a source of much comfort and advantage *to me, lasting* impressions being made thereby, and a

love begotten in my mind for the sacred truths therein recorded.

"I had a sense given me, in very early life, of the Divine Being; that it was in Him I lived, moved and had my being; and from the same I felt condemnation for evil, and justified for well doing. But O! how often have I disobeyed and grieved His Holy Spirit! for I gave way to associate with bad company, for which I often felt condemnation. But the merciful God was pleased to visit me again and again, and I have at times, when obedient to manifested duty, on seeing my associates coming to my father's house on the first day of the week, who I knew were coming for sport and vanity, taken the Bible, concealed myself and spent my time in reading; and O! the joy and peace I experienced for so doing. In the twenty-second year of his age, he was married to Keturah Hollingsworth, who proved to be a sympathizing companion, and prepared to unite with him in a self-denying course of Christian dedication. After entering into this important engagement, and having the charge of an increasing family, he suffered not the cares of this life to prevent him and his family from attending religious meetings, or attending to other religious duties; and was truly exemplary in his life and conversation among men, and concerned for the right maintenance of the principles of our religious *society,* evidencing to those who knew him that his *concern was* more to lay up treasure in heaven than

to become great and rich in this world; and as he thus lived in the way of self-denial, willing to bear the cross of Christ, he became more and more useful in religious society; and about the thirty-fourth year of his age, he came forth in the ministry; and although he was but short in communication, yet the evidence was sealed on the minds of Friends, that he was led therein by that Power which alone can rightly qualify for His work; and in the thirty-ninth year of his age, he was recommended to the station of a minister.

His concern was great for the welfare of our religious society, and that its members should live consistently with the profession they were making to the world. To the lukewarm, and those who seemed indifferent in regard to their religious duties, he was concerned to speak closely, and he manifested a lively interest for the religious and guarded education of of the youth. Strong were his pleadings with them to turn their backs upon the many vain and transitory things of time, which, as they are indulged in, lead their minds away from the truth; often exhorting them to remember their Creator in the days of their youth, and setting before them the necessity of bowing before that Almighty Power, unto whom we must all render an account of the deeds done in the body.

His concern for his own children remained during *his life; often* conversing with them, and showing

them the necessity there was of living in love one with another, and of seeking first the kingdom of God and his righteousness, then all things necessary would be added; and during his last illness, he wrote an epistle of advice to them, to which was appended a petition on their behalf.

From the time that he was recommended to the station of a minister until the winter of 1846, he visited in gospel love most of the meetings belonging to our Yearly Meeting, and many of them several times; beside having often engaged in family visits within the limits of his own Quarterly Meeting.

Soon after returning from our Yearly Meeting, in 1846, he was taken with a cold, which seemed to affect his lungs, and produced a considerable cough, but did not entirely confine him.

In the Twelfth month following, notwithstanding his weak state of health, he performed a religious visit to Alum Creek Quarterly Meeting, and some of the meetings thereto belonging; and after returning home from this visit, he continued feeble in body, and in the forepart of the Second month following, he was seized with a violent hemorrhage of the lungs, which soon reduced him to a very weak state, and fears were entertained by his friends and relations that his removal was near; but at this time he seemed to be resigned to his condition, exhorting and encouraging those of his friends who visited him to faithfulness; laboring while health and strength were granted unto

them, to be prepared to meet their change, adding, that although he could not see much in his way, yet he had been led to look very closely into his condition, and felt that he had nothing to depend upon but the mercies of a Redeemer.

Continuing very low for some time, and after about three months confinement to his house, he recovered so that he was again able to attend meeting; and in the Eighth month following, he attended Miami Quarterly Meeting. After this time, his disease, which was considered to be a pulmonary consumption, increasing, he did not go much more from home during the remainder of the summer and fall, except to attend some meetings; undergoing much fatigue to accomplish the same, often saying that it was a trial to him to be deprived of this privilege; but he wished to be content in the will of the Lord.

During the forepart of the following winter, his health continued nearly the same, but the coldness of the weather rendered it more difficult for him to attend religious meetings.

He had expressed a desire, for some time before, that he might be permitted to attend the three Monthly Meetings belonging to his Quarterly Meeting, in the Second month; and when the time arrived, though weak, he attended said meetings, and the Quarterly Meeting of Ministers and Elders; he then returned home, and this proved to be the last meeting *that he ever attended.*

When in attendance at his own Monthly Meeting, he was engaged in a weighty testimony and fervent supplication, that he might be preserved faithful during his remaining time.

He informed his friends before the close of the meeting, that he had something on his mind to communicate, after which he would be under the necessity of leaving the meeting. He then delivered a solemn address, reminding parents of the great responsibility resting on them, of guarding the youth from the snares and vices so abundant in the world, particularly with regard to improper reading. He then left the meeting. From that time, being about the middle of the Second month, his health gradually declined, and he seemed sensible that his close was near, and said that it afforded him consolation that he could look forward to the time when he should be at rest and peace.

During his confinement, he wrote as follows: "I believe our Society is owned by Christ, the great Head of the Church, and I would not part with my right, and the interest I feel therein, for many worlds like this. Therefore hearken, dear young friends, as well as old; it is with me to testify that none of us can do better than to live consistently with the principles that we profess.

"O! may you, beloved youth, whose lot it may be to read these lines, have an ear open to hear what the *Spirit saith* unto the churches, and a heart willing to

obey the Divine Teacher, that you may look forward to the end of your time, and be prepared for a glorious and joyful meeting in heaven, where parting shall be no more, and where the sorrows and troubles of this world cannot come."

His mind now seemed to be on the awful change that awaited him, and his remarks on that subject were very impressive.

At one time he said: "It is a very solemn consideration, my dear relations, that we are to be parted, and never, never see each other again in this world; but it is my desire that we may all so walk, that we may meet and remain together in a better world. I sometimes think that I should be glad if the Lord would be pleased to take me away at such a time as this; but I desire to be in submission to His will."

During his confinement, which was about two months, he was much visited by a wide circle of friends, to whom he made many weighty and impressive remarks, expressing, that although medicine had failed to give any relief to his body, yet he was permitted at times to partake of a little of that healing balsam which comes from the Great Physician of value, and is strengthening to the never-dying soul.

He was, for near four weeks previous to his death, deprived of his vocal utterance, and communicated his remarks by whispering, to which he alluded a *short time before* his end as follows: "It is a great

trial to me to be deprived of the privilege of conversing with you more intelligibly; and I would be glad if my voice should be restored before I depart, that I might say something to my friends. I hope, however, to be satisfied and resigned to His will, who ordereth all things well."

At another time, alluding to his service in the ministry, he said: "I feel that I have been called to exercise the one talent; but I have tried to do my duty. I have regretted that I was not earlier more faithful; it would have been better for me to have given up sooner."

The day before his decease, he appeared evidently to be growing weaker, but remained for several hours to lie quiet, except occasionally coughing spells, until in the evening, when he called his nearest relations around his bed, and taking each one by the hand, saying: "I do not know whether I shall go this evening or not—I want to be prepared;" and bidding them an affectionate farewell, he remained quiet until near nine o'clock in the morning of the 11th of the Fourth month, 1848, when he quietly breathed his last; and we doubt not his redeemed spirit has entered into eternal rest and peace.

His remains were interred at Mill Creek, on the 13th, attended by a large number of friends and neighbors, after which a solemn meeting was held.

DAVID OSBORN.

Compiled from the Memorial of Alum Creek Monthly Meeting, Ohio.

DAVID OSBORN was the son of Paul and Abigail Osborn, of Danvers, Massachusetts, and was born First month 5th, 1770. At the age of twenty-seven, he was united in marriage with Anne Benedict, and in the year 1815, they removed and settled within the limits of Alum Creek Monthly Meeting. In the year 1817, he was appointed to the station of an elder.

When a youth, near the close of his apprenticeship, his mind became more thoroughly awakened than it had previously been to the consideration of eternal things, and of the necessity of greater self-denial; and as he grew in years, he evidently grew in grace, and in the knowledge of our Lord and Saviour Jesus Christ. He was diligent in the attendance of our religious meetings, being careful punctually to observe the hour of meeting, and to retire immediately after its close. His solid deportment before, during and after meetings was striking and instructive. He was much given up to the service of truth, both in matters pertaining to the discipline of the society, and in *accompanying* ministering Friends in their travels;

and he was also much in the practice of visiting and administering to the necessities of the poor, the sick and afflicted.

For more than twenty years, it was his daily practice to read a portion of the Holy Scriptures in his family, and having derived much benefit therefrom, he often felt constrained to encourage his friends in the same practice. He set a commendable example of plainness and Christian simplicity in manners and dress, and in the furniture of his house, and was remarkable for his candor, his unfeigned humility, and his unassuming yet fervent piety.

His last illness was short but severe, and borne with great patience and cheerful resignation. He conversed but little during it, and this being spoken of in his presence, he remarked, that there is a great difference in persons in regard to expressing their feelings at such a time; some have but little to say, and others seem full to overflowing; that he had not felt like saying much about himself, feeling that he was but a poor weak creature; that he felt resigned to his lot; that he had expected to recover from the commencement of this attack; that he saw nothing in his way, yet he did not know why there should not be, for he *merited nothing*—it was *all of mercy.*

When it was evident that his end was approaching, it was observed to him that his release was doubtless *near at hand*, and that a mansion was prepared for *him in the* Heavenly Father's house, to which he

made reply: "That is a great deal to say; though I see nothing in my way, yet I may be mistaken. When I look back and see my many short-comings and misses, I can hardly look for this. It is only in *mercy—great mercy;* it is our duty to be resigned to His will."

Nearly the last words which he distinctly articulated were these: "There remaineth a rest to the people of God. I have been so deficient I cannot *claim* it, but I have a *hope;*" adding in a very sweet and melodious tone of voice: "We have a *merciful* Creator and Redeemer."

He died on the 14th day of the Eleventh month, 1849, aged seventy-nine years, ten months and nine days, and was interred in Friends' burying-ground, at Alum Creek.

BENAJAH HIATT.

A Memorial of Milford Monthly Meeting of Friends, Indiana, concerning BENAJAH HIATT, *deceased.*

THE loss of this, our dear and honored friend in the truth, is deeply felt among us. His exemplary and Christian course, his encouraging and edifying conversation, together with his gospel labors, many have *cause long to* remember.

And as it hath pleased Him, whose way is perfect, to remove our dear friend from among us, we believe it may be right to issue a memorial concerning him.

This we do under a solemn sense of our loss, and that while the faithful are taken away, too few lay it deeply to heart, or endeavor to follow their example. Yet we trust all would desire to die the death of the righteous, and that their latter end might be like his. In speaking of our friend as a servant of the Lord, bound to the law and the testimony, we desire to ascribe the gift and the glory to Him alone, by whose grace he was what he was.

He was born in Guilford county, North Carolina, on the 17th of Seventh month, 1773. His parents, William and Charity Hiatt, were orderly, exemplary Friends, and concerned to train up their children consistently with their profession. While quite a youth, he was brought to think of a future state, and the tendering influences of the spirit of divine grace made a deep impression on his mind, and produced a sensible and visible influence upon his manners and conduct, inducing him to avoid much of that lightness and vanity which frequently appear in youth, on which account he was remarked as orderly.

Soon after coming to his twenty-first year, he engaged with an uncle, who was a saddler, to learn the trade. His conduct was still remarked as orderly and exemplary, and although he was of like frailties and passions of others, yet, as he yielded to the secret in-

timations of the spirit of *Truth*, he grew in grace and in the knowledge of our Lord and Saviour Jesus Christ; and he has been heard to relate, that faithfulness to these secret intimations had not only preserved him from associating with the vain and thoughtless, but on one occasion in particular, from being involved in a snare and difficulty—a favor for which he was ever afterward thankful.

To firmness and decision of character were added, through divine grace, a gentle, affectionate, and retiring disposition. These qualities made him an agreeable associate for the sober-minded, whether old or young.

He was married in the 24th year of his age, to Elizabeth White, daughter of Isaac and Catharine White, who proved a steady and valuable companion through the various probations of a long and useful life. They entered into their near and interesting connection possessed of very little property, and he had but a moderate share of school learning; yet, being industrious and diligent in business, upright in his dealings, and remarkably punctual in complying with his engagements, his pecuniary affairs prospered, and he soon procured the means of being comfortably settled. He was very careful at this period, and in all after life, about entering into debt, or making engagements without being well satisfied of his ability to fulfill them punctually. Liberality and benevolence were prominent features in his character; in contribu-

tions for Society purposes, or for the relief of the poor and needy, he was among the foremost of his ability—a practice which he recommended to others.

His temporal affairs were kept in great subjection to religious duty. When about home, he usually spent a portion of the day in reading in the Scriptures or some other good book, frequently having some of his children seated by him; and on meeting days it was his practice to suspend business, and the family were taken to meeting. He manifested great interest in the welfare of Society, and was much engaged under appointments for the right ordering of the affairs of the Church, and was remarkable for his readiness to leave his domestic concerns, to assist on their way such Friends as were traveling through the neighborhood in Truth's service.

Being impressed with the evils of intemperance, and believing the practice of using ardent spirits as an article of drink (even in a small way) as unsafe and unnecessary, he became prepared to use his influence in promoting the entire disuse of it among Friends, and in discouraging its use, both by example and precept, wherever opportunity seemed to offer.

The subject of slavery had long been one of deep concern to many Friends, and the Yearly Meeting in North Carolina had, through much labor by faithful Friends in various parts, brought about the emancipation of the slaves held by its members, and established *a point of* discipline against holding slaves; yet much

remained to be done in the way of public reform, with a view to effect the legal abolition of slavery throughout the State. In this he was actively engaged, exerting his influence for many years to bring about this desirable object, and for the welfare of the colored population in general.

He traveled considerably as companion and pilot to ministering Friends, to which service he seemed much given up, and in which he was very useful.

Although his education was quite limited, yet he gave decided encouragement and liberal support to the religious and literary instruction of the rising generation. But he much discouraged light, vain reading, such as is contained in many books and in most of the periodicals of the day, believing it calculated to divert the mind from the simplicity of the truth, and to disqualify it for appreciating the value of the Holy Scriptures, and all other religious books. In the politics of the day he took very little part, and discouraged all political excitement, in which some of our members suffer their minds at times to be entangled.

As a father and head of a family, he discharged the duties and responsibilities in much faithfulness, and having the affection, he still retained the authority over his household; and his Christian care was such as to make a lasting impression for good on many who were subjects of it. And although he entertained an humble opinion of his own abilities and attainments, yet

by yielding to the influence of divine grace, which, through faith, ever remains to be sufficient to sustain the dedicated follower of Christ, his mind became prepared for the work of the ministry. His communications were seldom extensive, but were satisfactory and edifying to his friends.

On one occasion he visited, with the approbation of his friends, several families of colored people, residing in the neighborhood, for their help and encouragement, which proved satisfactory.

In 1823, he was acknowledged a minister of the gospel; his life and conversation corresponding with the doctrine he preached to others.

Our friend had long deplored the existence of slavery, and labored much for its suppression, and the amelioration of the condition of the colored people; and as the thought of raising and leaving a family in that country in the midst of such cruelty and oppression, was very unpleasant, he looked toward removing to a free State; and on finding his way clear, he accordingly removed to Indiana, in 1824, and settled in the limits of this meeting, where he resided the remainder of his days. In 1827, he visited, with the approbation of his Monthly Meeting, some families who were not members.

He never traveled extensively in the work of the ministry; but being firm in the doctrines of the gospel, with a clear view of the value of religious union *and fellow*ship, he was called into much service by

Society, and his services have been useful and helpful to Friends, particularly through the separations and schisms that have been permitted to come upon our Society of latter years.

In 1831, with the unity of his Monthly Meeting, he attended New Garden Quarterly Meeting, and visited the meetings constituting it. And from this time to the year 1845, he was frequently engaged, with the approbation of his friends, in religious visits to many of the different meetings within the limits of our Yearly Meeting, and some of the families; and when about home, in addition to his gospel labors there, he was frequently engaged in visiting neighboring meetings, the sick, the aged and the infirm, and many others whom he thought needed the countenance of a friend.

The last meeting he attended was his own particular week-day meeting in the Ninth month, 1847, being very unwell at the time. In the meeting he feelingly expressed a desire for the encouragement of Friends, that they might have faith and faint not; citing the passage of Scripture, "If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

From that time his illness (which appeared to be a kind of intermittent fever) continued, though for a while in a mild form, not confining him to his bed, but *he seemed to* be impressed with an apprehension that

he would not recover, several times remarking that he thought it would be his last illness. In a short time his complaint so increased that his friends and relations were doubtful of his recovery, and for a few days he was so as not to converse, declined taking any nourishment, and lay very quietly; but becoming some better, he again conversed freely and affectionately, retaining his usual faculties, and seemed to enjoy the company of his friends who came to visit him.

Our Yearly Meeting now coming on (being the first that he had been prevented from attending since his residence within its limits), he manifested a lively interest in the affairs of the Church, inquiring, when opportunity offered, after the Yearly Meeting, saying that though he was not able to be present, yet in his mind he took a part.

He also expressed some thoughtfulness, whether he had not, in his late low condition, been too anxious to depart; but he was now thankful that he felt more resigned to await the right time, manifesting entire resignation—quietly awaiting his approaching change.

He expressed a concern for the welfare of his own particular meeting, and endeavored to encourage to faithfulness some friends, on whom he apprehended the weight of upholding it to the honor of truth, would much depend.

He also mentioned his burial, and desired that he might be laid away in that plain, becoming manner in

which he had endeavored to live. His decease took place, in great quietness, on the 14th of Tenth month, 1847, in the seventy-fourth year of his age, and we have a comfortable assurance that, through redeeming love and mercy, his spirit has been admitted into that rest prepared for the righteous.

His burial (which was in Friends' burying-ground at Milford), on the 16th, was largely attended by Friends and others.

JESSE HUNT.

Compiled from the Memorial of Newberry Monthly Meeting, Ohio.

He was the son of Jacob and Lydia Hunt, and was born in Grayson county, Virginia, Sixth month, 27th, 1810. His parents removed to the limits of Newberry Monthly Meeting, Ohio, in the year 1816. In the 23d year of his age he was united in marriage with Anna, daughter of Henry and Sarah Moon.

It is noted that his deportment was orderly, he was diligent in the attendance of our religious meeting, and manifested a lively interest in the affairs of the Society, and a deep concern for its welfare.

In the twenty-third year of his age he was appointed to the station of an elder. In the discharge of his

duty in this station he deeply felt the responsibility which devolved upon him, and the necessity there was for waiting for a right qualification in the performance of any service which might be required at his hands. He was frequently engaged in laboring for the maintenance of love and unity among Friends, particularly in his neighborhood, and for the proper support of our various Christian Testimonies; and in matters appertaining to the discipline of the Church, his judgment was clear and sound and much valued by Friends. In the early stages of his last illness he was impressed with the belief that he would not recover, and an earnest desire pervaded his mind that he might know himself prepared to meet his final change. He was afterward, through adorable mercy, permitted to feel that his sins were blotted out, and his transgressions forgiven, through the blood of the Lamb. He was also deeply concerned for the young friends of his Monthly Meeting, and on one occasion, addressing his nephew, he exhorted him to "put thy trust in Him who alone is able to preserve thee from the snares and temptations of this alluring world." When it appeared that his final close was near at hand, his family was summoned to his bedside, and after taking an affectionate leave of his wife and children, and giving them appropriate advice, he exhorted them "to prepare to meet him in heaven, where he believed he was going," and "to grieve not for him, for their loss would be his eternal gain." Soon after

he said, "O glorious things I have seen this night. The light of ten thousand suns is nothing in comparison to the light I have seen. I have seen angels worshiping around the throne of God, and I have faith to believe I soon shall join them." Again he said: "The Lord is with me, and angels and spirits are around my bed to keep me from harm, and to accompany me through the dark valley;" and thus he continued rejoicing in hope until he quietly breathed his last on the 2d of the Ninth month, 1850, in the forty-first year of his age.

JEREMIAH HUBBARD.

Memorial of Whitewater Monthly Meeting of Friends, Indiana, concerning JEREMIAH HUBBARD, *deceased, who departed this life, at the house of his son-in-law, in the neighborhood of New Garden, Indiana, on the 23d day of the Eleventh month,* 1849, *aged nearly seventy-three years; and was buried at that place on the 25th of the same—a Minister about thirty-five years.*

THE memory of this dear Friend being fresh in the minds of many of us, we incline to preserve upon record some memorial of him as follows:

He was born in Virginia, on the 13th day of the Second month, 1777, and brought up in Person county, North Carolina. His parents were not at that time members of our religious society, but were piously inclined, and manifested a concern to bring up their children in a religious life.

We know but little of his early life, having no written statement before us concerning him; but he has been often heard to allude, in his public ministry, to the tender religious impressions he had in his early years, and the workings of divine grace upon his spirit, convincing him of sin, and leading him to see the necessity of a change of heart and life. He has often referred, with much feeling, to the tender care of his beloved mother, in giving him Christian advice and instruction, remembering its moving and lasting effect upon his youthful mind, and its influence in preserving him from evil, and inducing him to choose the good—so that he was frequently concerned to press the duty of such care and instruction upon the consideration of other parents. Another circumstance we well remember—his speaking of the care of his mother in having him to read to her, for his instruction, when quite young, from the New Testament, and the savory impressions he received therefrom. These circumstances may show that some things which at the time appear to be of no great consequence, exert an influence very *durable* over the tender minds of children.

He bore abundant testimony to the power of divine

grace, in leading him, as years advanced, into much thoughtfulness as to his spiritual condition, and to see the necessity of conversion. He was enabled also to see the evil of unprofitable associates, and to turn aside from some of the temptations and snares into which the youth are liable to fall.

He has expressed the opinion, that he experienced a change of heart by the time he was fifteen years of age. We have no doubt that he gave evidence of the influence of the changing power of the Spirit of Truth pretty young; for he was received, as we are informed, at his own request, into membership with our religious society at an early period of his life.

He valued very highly the privilege of meeting with Friends for religious worship; a duty which there is reason to believe he attended to diligently, as he often referred, in after life, to his own experience, when admonishing others to the like duty.

We know but little of his Christian progress after the time last referred to, until he was acknowledged a minister of the gospel.

Being of an active mind and good natural endowments, he had obtained, without much benefit of schools, such knowledge of the usual branches of a common education, that thereby he became, for many years, quite useful as a teacher; during which he took much care to communicate religious instruction, as well as literary, to the children and youth who were *placed under his* charge. He was kind spirited and

was said of the dear Saviour, I have seen the travail of my soul, and am satisfied."

After his confinement to bed, it was evident, from some of his expressions, that the Lord, for some gracious purpose, saw meet that his faith should be proved, by permitting his mind to be somewhat clouded, on account of a want of all that clear evidence of his acceptance which he desired to have. But he was mercifully helped to maintain his faith; and was once heard to say: "Though He slay me, yet will I trust in Him!" and again: "I will bear the indignation of the Lord."

His sufferings of body being at times very great, his prayers were poured forth to the God and Father of all mercies, to be healed of all maladies, and to be at rest; and at other times, he was engaged in giving thanks and praises for the mercies granted him.

One morning, after a night of deep conflict of mind and great suffering of body (on which occasion the earnest intercessions of some present for his relief from his sufferings and acceptance with the Lord were poured forth), he remarked, that *the burden was taken from his shoulders.* This was afterward more fully manifested by the ease and sweet composure of his mind, and the tranquillity and peace with which he was favored during the rest of the time he lived.

Once, on being inquired of by a dear friend how he was, he replied, "*perfectly easy, both in body and mind.*" His hopes of eternal happiness appeared to

grace, in leading him, as years advanced, into much thoughtfulness as to his spiritual condition, and to see the necessity of conversion. He was enabled also to see the evil of unprofitable associates, and to turn aside from some of the temptations and snares into which the youth are liable to fall.

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generous, so that the youth who went to school to him were much attached to him.

As years advanced, he labored and traveled much in the service of the gospel of Christ. The first long journey he made was to the north, in the year 1823. From this time onward, he was much from home in the work of the ministry, visiting, in the course of his travels, Friends in almost all parts of the United States where they were settled, holding public meetings with them and others, and often holding public meetings at places where no Friends resided. He removed to the western country in the year 1837, and finally settled in Richmond, in the limits of this Monthly Meeting, to which he was joined by certificate.

He had much zeal for the cause of Christ, and preached largely the grace freely offered through him for the salvation of fallen man. Indeed, the fallen and lost condition of man in his natural unregenerated state; the necessity of regeneration; the great love of God through our Lord Jesus Christ, and free grace through him, were themes frequently and largely dwelt upon in his public communications, accompanied with exhortations to obedience to that grace which brings salvation, and which has appeared to all men. The divinity, atonement and mediation of our blessed Saviour; the necessity of sincere and living faith; *the great* reality of the judgment to come, and of *future* rewards and punishments; and the necessity

of conversion in order to salvation, are doctrines which he firmly believed, and labored extensively to inculcate.

He had a deep regard for the Holy Scriptures, believing that they are able to make wise unto salvation through faith in Jesus Christ, and, therefore, read and dwelt upon of their contents himself, and often recommended others to do so also, and that they should be read daily in families in a collective capacity.

He possessed largely of the common frailties of human nature; and although his weaknesses were sometimes apparent, it was evident that he desired, and sought with much prayer, to live a life devoted to the service of Christ, and in the fellowship of the true spiritual church.

For several weeks previous to his confinement with his last illness, he appeared to be sensible that the end of his life was drawing near; and not being able to travel about, he sat much alone in silent meditation, being also several times engaged in vocal supplication with the family.

He continued to have a deep interest in the welfare of our religious society; and hearing a favorable account of the proceedings of the Yearly Meeting, he remarked that he had "felt like the Lord would be with them;" and at another time, speaking of the travails and exercises of those upon whom the burden of *society* very much rests, he said: "I can say, as it

was said of the dear Saviour, I have seen the travail of my soul, and am satisfied."

After his confinement to bed, it was evident, from some of his expressions, that the Lord, for some gracious purpose, saw meet that his faith should be proved, by permitting his mind to be somewhat clouded, on account of a want of all that clear evidence of his acceptance which he desired to have. But he was mercifully helped to maintain his faith; and was once heard to say: "Though He slay me, yet will I trust in Him!" and again: "I will bear the indignation of the Lord."

His sufferings of body being at times very great, his prayers were poured forth to the God and Father of all mercies, to be healed of all maladies, and to be at rest; and at other times, he was engaged in giving thanks and praises for the mercies granted him.

One morning, after a night of deep conflict of mind and great suffering of body (on which occasion the earnest intercessions of some present for his relief from his sufferings and acceptance with the Lord were poured forth), he remarked, that *the burden was taken from his shoulders.* This was afterward more fully manifested by the ease and sweet composure of his mind, and the tranquillity and peace with which he was favored during the rest of the time he lived.

Once, on being inquired of by a dear friend how he was, he replied, "*perfectly easy, both in body and mind.*" His hopes of eternal happiness appeared to

rest entirely on the mercies of God through the merits of Christ Jesus, claiming no title to salvation from any works of righteousness which he had done. He appeared to dwell with comfort on the following passage of Scripture: "But ye are *washed*, but ye are *sanctified*, but ye are *justified* in the NAME OF THE LORD JESUS, and by the SPIRIT OF OUR GOD." That faith which he had maintained from his youth, continued to afford him a confiding hope, as an anchor of the soul, at the approach of death.

He did not lose his love for the Scriptures: at one time he requested all to be still and that a chapter be read, which being done, a friend near him knelt in supplication, to which, when ended, he said: "Amen, saith my soul!"

One evening several friends were in his room, who thought the time of his departure near. He revived, and spoke for some time, during which he said: "Friends, talk not to yourselves, but talk to the Lord, that Christ may dwell in your hearts richly by faith, teaching you to admonish one another in psalms and hymns, and spiritual songs, making melody in your hearts to the Lord;" with much more, closing with the words: "Faith is the substance of things hoped for—the evidence of things not seen."

His heart seemed to be filled with love and tenderness toward the many friends who visited him in his last illness, and he expressed how beautiful they appeared to him. He exhorted some in the younger

religious growth and experience, and in 1846, the thirty-sixth year of her age, she appeared in the ministry. For some time, her appearances in this way were not frequent; but endeavoring to abide patiently under the preparing hand of the great Minister and Head of the Church, she advanced in the school of Christ, and in the year 1850, he gift was acknowledged, and she was recommended to the station of a minister.

Soon after this, her mind was drawn in love to visit, with the glad tidings of the gospel of our Lord and Saviour Jesus Christ, many of the meetings of Friends; and having the unity and approbation of her friends at home, she was, from time to time, liberated and encouraged in this arduous service. She often expressed that she believed her time was short, and that she felt a great necessity to work while the day remained, for in the approaching night none can work. Her health was poor, and as she continued mostly in the field of labor, it gradually failed, and each journey seemed that it might be her last. Notwithstanding the feeble state of her health, she was enabled to visit, with the message of love, many of the meetings of Friends in other Yearly Meetings as well as in our own. In the course of her religious exercises, her mind was often drawn toward those not members of our religious society, and under the influence of that pure gospel which breathes peace on earth and good-will to men, she became qualified in good measure to show forth

to others what the Lord had done for her, and to invite all to come and partake of his rich mercies through repentance and faith in a crucified, risen and glorified Redeemer.

In the course of her travail and exercises, her mind was frequently drawn out with compassion toward that class of our fellow-creatures who, through unwatchfulness and disobedience to the laws of our country, were confined within the walls of a prison-house. She visited the penitentiaries of several of the different States, and some of them more than once. Many of these seasons proved very satisfactory. She seemed peculiarly qualified for this service, and many of the poor and unfortunate criminals, as she imparted to them the word of hope and consolation, and reasoned of righteousness, of temperance, and judgment to come, appeared to realize the blessing of the gospel of Christ.

The oppressed condition of the African decendants made a deep impression on the mind of our dear friend, her feelings often drew her to mingle with them, in the course of her travels, both in the free and slave-holding States, holding meetings with them and with their masters, to comfort and satisfaction. Laboring, as ability was afforded, to impress that apostolic truth, "that God hath made of one blood all nations of men, for to dwell on all the face of the earth."

Notwithstanding our dear sister was called and

gifted to preach the gospel of peace, she had many trials and deep baptisms to pass through, from time to time, in order to fit and qualify her for the service of Him who putteth forth his own, and goeth before them. And we find noted in her diary, the attendance of silent meetings, "deeply engaged, but no way opening to speak." And in contemplating an arduous engagement near the close of her labors of love, she writes: "The prospect looks gloomy—my health is so poor, yet I resign it all, and am glad when I can say, Thy will, O Father, and not mine, be done. I am afraid I am too much inclined to distrust in times of adversity. O send me help from Zion, and strength from thy holy hill!" Under these feelings, this devoted handmaid took a final leave. "I took (said she) the parting hand, pressed the parting lips, and spoke the solemn farewell—all, all, I trust, for His sake, whose loving kindness is better than life."

Feeble and emaciated with pulmonary consumption, and the sands of life being almost run, human prudence would have dictated, and the feelings of nature would have prompted her to remain in the bosom of her family the few remaining days of her life, there to receive the solace of affection. But her love for Him who calls and qualifies for his service, was stronger than earthly ties, and his favor more valued than the endearments of home. So that she could, in good measure, say with the apostle, "None of these things *move me,* neither count I my life dear to myself, so

that I may finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God."

Our dear friend was a lover of the Holy Scriptures, and strongly recommended the diligent reading of them by precept and example. She writes: "May my surviving friends, my precious family, and in an especial manner, those of the household of faith, be encouraged to persevere in all times of discouragement, trusting in the Lord Jesus, our never-failing friend." And she here mentions particular chapters in the Bible, and recommending them, says: "Very often have these been to me like a refreshing shower on a thirsty land. And now let my change come when it may, at my own home, or if it please the Ancient of Days to continue me in the field until I drop the shackles of mortality. O, that others may be induced to read of His goodness, of His promises, and of His wonderful works to the children of men!"

After having traveled extensively in this her last journey, and while on board the boat, on her way to Iowa, she makes the following, her last memorandum: "Calm, prayerful feelings pervade my mind; I desire to hold myself in readiness for the midnight cry, for it is my meat and drink to do my Master's will. This morning, on taking our seats for Scripture reading (a practice she was careful to observe in her travels), the wing of the Ancient Goodness seemed

to be spread over us. Oh! what shall I render to the Lord for his goodness to us-ward? How often has He made a way for me when there appeared to be no way? Bow low, O my soul, and for getnot to offer thyself a willing sacrifice!"

She pursued her journey, and reached the Quarterly Meeting of Pleasant Plain, in Iowa; here her strength failing, she was conveyed to the house of a friend, where she received every necessary attention. Her remaining strength gradually waned until the 14th of the Sixth month, 1854, when she peacefully passed away from the scenes of her earthly labors to receive, we humbly trust, the reward of the righteous, aged forty-three years, one month, and fifteen days. Thus, to use her own expression, continuing in the field until she dropped the shackles of mortality.

May the reading of this memoir encourage others to set their affections on things above, and follow on in like faithfulness in the way of life and peace, endeavoring to promote the Redeemer's kingdom and the salvation of mankind; remembering that, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and ever."

ANNE MOORE.

Testimony of Milford Monthly Meeting, Indiana, concerning ANNE MOORE, *deceased.*

IN commemorating the work of faith and labor of love, which were exemplified in the dedicated course of this dear Friend, and the brightness and peace which marked its termination, the language of invitation seems to go forth to others, to follow her pious example. Although she was by nature a child of wrath even as others, having the same temptations and trials, and the same unwearied enemy to contend with, and while in the slippery paths of youth often wandering from the straight and narrow way, yet, through a hungering and thirsting after righteousness, she was at times favored with the influence of divine grace, enabling her more clearly to see not only the sinfulness of sin, but also the manifest beauty of holiness.

She was born in Person county, North Carolina, the 15th of Fifth month, 1781. Her parents, Joseph and Anne Hubbard, though not members of any religious society, were religiously inclined persons, and concerned to bring up their children in that way that would be most likely to conduce to their preservation, guarding them against, and restraining them from much of the associations of the vain; and from parti-

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cipating in the corrupting amusements and pernicious practices of the day, with which they were surrounded. This parental care, our dear friend often spoke of in after life, as a special favor and blessing. In her religious pursuit, she attached herself to the Methodist Society, but not finding that peace of mind which seemed desirable, and still endeavoring to keep a single eye to the guidance of the Spirit of Truth, she found it to consist with her peace to adopt the plain, scriptural language, though in the cross, and after remaining a few years with the Methodists, she apprehended it required of her to join the Society of Friends. There a multitude of difficulties seemed to present. It being about forty miles to a Monthly Meeting, and no meeting of Friends much nearer, her constitution very delicate, they in limited circumstances, and to separate from her husband in religious fellowship, all seemed to combine to render a compliance extremely difficult. But our dear friend who had become acquainted with cross-bearing, and knowing that without bearing the cross, we cannot expect to wear the crown, yielded to apprehended duty, made application, and was received into membership by Spring Monthly Meeting, Orange county, North Carolina, in the Seventh month, 1814. In this, hard things were made easy. The time was not long until the way appeared to open, and they removed to New *Garden,* Guilford county, quite convenient to meeting, *where* she soon had the satisfaction of having her

husband and all their family united with her in membership with Friends.

Her religious concern becoming expanded, embracing the whole human family, she felt herself constrained to invite others to turn from darkness to light, and from the power of Satan unto God, and so escape the wrath to come. She had the charge of a numerous family of children, toward whom she discharged the part of a tender, affectionate mother, not only in administering to present wants, but endeavoring, both by example and precept, to make the way plain and easy for them even while children, to come unto Christ, instructing them in the relationship in which man stands toward his great Creator; his entire dependent condition, and the realities of a future world, and, with the assistance of her husband, often having them collected into stillness, for the purpose of reading a portion of Holy Scripture, and impressing on their minds the value of those sacred writings, which so clearly open the works of creation, man's fallen condition, and his only hope of salvation. She was acknowledged on record as a minister of the gospel in 1831. She traveled some at times, in the work of the ministry, and was frequently engaged in visiting families, a work for which she seemed peculiarly gifted. Although she entertained the most humble views of her own worth or attainments, yet, through trusting in, and adhering to her heavenly Guide, she *was enabled to* walk in the path of the just, which is

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as a shining light which shines more and more unto the perfect day.

In 1837, she removed with her husband, and settled in the limits of Milford Monthly Meeting, Indiana, where she spent what may be termed the evening of her day, where she continued to grow in grace, and in the knowledge and love of the truth, so that not only her precept in words fitly spoken, but also the example of her every-day life, were truly lessons of instruction, and so manifestly marked her heavenly-mindedness, that even the skeptic could scarcely fail to perceive that he was in the presence of a Christian; and the Zion traveler to be comforted and encouraged on his journey. The adornment of a meek and quiet spirit, and the Christian dignity of her countenance rendered her highly interesting, even among strangers. Her ministerial communications were seldom very extensive, yet she was sound in the faith, clear in the doctrines of redemption, sensible that it was only by the atonement made for the sins of the world, that she had been enabled through mercy, to yield to the operations of the influence of the Holy Spirit, and thus to feel repentance toward God, and faith toward our Lord Jesus Christ. She was exceedingly tender of the feelings, and careful of the reputation of others, not allowing herself the privilege of using expressions derogatory to the character, or calculated to wound *the feelings* of any. Thus our dear friend, while passing *the* evening of her day, has left us a bright example

of rendering life valuable even in its late declining years.

For a few of the last years of her life, her bodily afflictions were such as often to prevent her attending our religious meetings, a duty to which she had long been warmly devoted. Her sweetness of disposition and gratitude for kindness, were conspicuous, almost to the very last, so that it seemed a pleasure to those around her to do her the smallest service. She deceased the 3d day of Third month, 1855, and was buried on the 5th, in Friends' burying-ground at Milford, which was pretty largely attended by Friends and others. And while we keenly feel the loss, and think who shall fill the vacant place, we have no doubt but she was prepared to join the just of all generations, there to appear as one of those whose concern and labor had been to turn many to righteousness.

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